



THE REV. EZRA STILES, S.T.D., LL.D.

President Yale College, 1777-1795.

Son of the Rev. Isaac Stiles.

Born in North Haven Nov. 29, 1727.

Died in New Haven May 12, 1795.

NORTH HAVEN
IN THE
NINETEENTH CENTURY.

A Memorial.

PUBLISHED BY THE
TWENTIETH CENTURY COMMITTEE.

COMPILED BY
SHELDON B. THORPE.

JUNE 1, 1901.



INTRODUCTION.

The Town of North Haven, at its annual meeting, in October, 1897, appointed a committee to consider the advisability of recognizing in a public manner the arrival of the twentieth century. This committee was chosen as follows:



ROBERT O. EATON,
Chairman Twentieth Century Committee,
Ex-Member General Assembly,
Assistant Dairy Commissioner State of Connecticut.

- District No. 1.—JOSEPH E. BISHOP (Resigned).
 " " 2.—ROBERT N. BARNES.
 " " 3.—ROBERT O. EATON.
 " " 4.—SHELDON B. THORPE.
 " " 5.—JARED B. BASSETT.
 " " 6.—FREDERIC E. JACOBS.
 " " 7.—JOSEPH PIERPONT.
 " " 8.—GEORGE B. TODD.

The following year they reported that no special interest was being felt anywhere. The report was accepted, and the committee continued.

During the summer of 1900 the members organized temporarily, adding others to their number, until a working force of thirty had been secured. Permanent organization was then effected, and the sub-committees arranged as follows:

ROBERT O. EATON, *President*.

L. P. TUTTLE, *Secretary*.

JOSEPH PIERPONT, *Treasurer*.

SHELDON B. THORPE, *Historian*.

SUB-COMMITTEES.

On Literary Exercises.

¹ Edward L. Linsley,
 Edgar A. Hemmingway,
 L. P. Tuttle,
 Hobart Blakeslee,
 George J. Merz.

On Reception of Guests.

Hubert F. Potter,
 Clarence N. Frost,
 Herbert P. Smith,
 Dr. R. B. Goodyear,
 George B. Todd.

On Printing and Publication.

Sheldon B. Thorpe,
 Romanta T. Linsley,
 George H. Cooper,
 Michael E. Burke,
 Robert N. Barnes.

On Music.

Anson B. Clinton,
 Frederic H. Stiles,
 C. D. Robinson,
 Isaac E. Mansfield,
 David L. Clinton.

On Finance.

Joseph Pierpont,
 Henry D. Todd,
 Frank L. Stiles,
 A. B. Brockett,
 D. Walter Patten.

On Amusements and Parade.

² Solomon F. Linsley,
 Frederic E. Jacobs,
 Jared B. Bassett,
 N. H. Marks,
 W. B. Roberts.

On Collation.

W. E. Dickerman,

Staff of Ladies and Assistants.

¹ Died October 18, 1900. Succeeded by the Rev. William Lusk.

² Died March 13, 1901.

A plan was proposed which provided for a commemoration of the opening of the century, and also for the observance of an "Old Home Week," in which the town could call home from abroad her sons and daughters for a reunion which should be notable. This project was adopted by the town at its annual meeting in 1900, and an appropriation made to be used, if necessary, into carrying its provisions into effect. The following general outline was agreed upon:

TWENTIETH CENTURY.

Sunday, December 30, 1900.—Special service in the Congregational, Episcopal and Baptist Churches at 11 o'clock a. m. Sermons to be published in the Town Souvenir.

Sunday Evening, December 30, 1900.—Praise Service of Old Time Music in Congregational Church.

³Monday Evening, December 31, 1900.—Musical or Dramatic Entertainment in Memorial Hall. Admission.

Monday Evening, December 31, 1900.—12 o'clock m. Cannon salute and ringing of bells.

OLD HOME WEEK.

Tuesday, June 4, 1901.—Dramatic or Musical Entertainment in Memorial Hall, in evening. Admission.

Thursday, June 6, 1901.—Public Celebration.

Sunrise—Salute.

9 a. m.—Civic Procession.

11 a. m.—Historical Address in Congregational Church and issue of Souvenir Volume

12.30 p. m.—Dinner in Memorial Hall.

2 p. m.—Public meeting in Congregational Church.

Sunset—Salute.

* * * * *

The preparation of this volume was early determined upon as a brief memorial of the town at the close of the 19th century.

³ Postponed to February 15, 1901.

It is dedicated to the coming generations in North Haven. If at the opening of the next century some of its copies should still be found in the homes of this people, it will not have been issued in vain. It is by no means the ideal century record, but space and expense have forbidden a more extended work, and much has necessarily been omitted of equal value with that published.

Its preparation has been a work of pleasure, because of the hearty co-operation of all concerned. Its illustrations of scenes and buildings are mainly taken from photographs by Sheldon B. Thorpe, Edward Heaton and Herbert Smith. The portrait work is that of New Haven artists.

It is due to the Hartford Engraving Co., which has done the entire engraving work of the volume, to say that in strong competition with New York and Boston parties, it secured the contract.

The printing and binding have been entrusted to The Price, Lee & Adkins Co., of New Haven, who have acquitted themselves most creditably.

May this volume prove the first of a "century series."

TWENTIETH CENTURY COMMITTEE.

North Haven, Conn., June 1, 1901.

NOTE.—The following changes not otherwise noted on page 4, were made during the sessions of the general committee:

Mr. George J. Merz, transferred to Committee on Reception.

Mr. D. Walter Patten, transferred to Committee on Reception.

Mr. Herbert P. Smith, transferred to Committee on Parade to fill vacancy occasioned by death of S. F. Linsley.

Mr. Marcus D. Marks, appointed to Committee on Finance.

THE GOVERNMENT
OF THE
TOWN OF NORTH HAVEN.

OFFICERS ELECTED BY BALLOT OCTOBER 1, 1900.

TOWN CLERK.

L. PEET TUTTLE.

SELECTMEN.

D. WALTER PATTEN,
CLARENCE N. FROST,
ERNEST R. BROCKETT.

BOARD OF RELIEF.

CHARLES H. THORPE,
NATHAN H. MARKS,
HOBART BLAKESLEE.

ASSESSORS.

LEWIS I. FOWLER,
FREDERIC E. JACOBS.

REGISTRARS.

E. D. S. GOODYEAR,
LUZERNE A. BROCKETT.

CONSTABLES.

REUBEN HARRISON,
HENRY F. CORF,
SAMUEL BANNELL,
WILBUR E. BEACH,
CHARLES L. ROSE,
ANDREW HALLORAN,
ALPHEUS J. LARKINS.



D. WALTER PATTEN.

[See page 133.]



WILLIAM E. DICKERMAN.
Ex Chairman Republican Town Committee.
Member General Assembly, 1901.



CLARENCE N. FROST.
Selectman.



L. PEET TUTTLE.
Town Clerk.



ERNEST R. BROCKELL.
Selectman.

BOARD OF EDUCATION.

JULIAN W. TUTTLE,
GEORGE H. COOPER,
O. SHERWOOD TODD.

AGENTS TOWN DEPOSIT FUND.

ROBERT W. SMITH,
JOSEPH PIERPONT.
SHELDON B. THORPE.

TREASURER.

ROMANTA T. LINSLEY.

AUDITORS.

SHELDON B. THORPE,
ISAAC E. MANSFIELD.

COLLECTOR OF TAXES.

LEWIS I. FOWLER.

GRAND JURORS.

GEORGE J. MERZ,
PER A. OLSEN,
WILLIAM B. ROBERTS,
WILBUR A. LANE,
LUZERNE A. BROCKETT,
FREDERIC E. JACOBS.

OFFICERS APPOINTED BY THE SELECTMEN.

MEASURERS OF WOOD.

JOSEPH PIERPONT,
WILLIAM P. LEETE,
SHELDON B. THORPE,
ANDREW F. AUSTIN.



NATHAN H. MARKS.
Veteran of the Civil War,
Member of Board of Relief.



LEWIS I. FOWLER.
Tax Collector,
Assessor.



HOBART BLAKESLEE.
Ex-Selectman,
Member of Board of Relief.



FREDERIC E. JACOBS.
Ex-Selectman,
Assessor.

WEIGHERS.

MARCUS S. DOOLITTLE.
DAVID L. CLINTON.
GEORGE W. DAINS.
FRANK L. STILES

POUND KEEPER.

WILLIAM H. TODD.

SEALER.

FREDERIC L. MANSFIELD.

GAUGERS.

MARCUS S. DOOLITTLE.
FRANK R. CLINTON.
WILLARD A. ROBINSON.

HAYWARDS.

CHARLES M. BARNES.
C. H. THORPE.
WILSON E. GOODSSELL.

PACKERS.

JARED B. BASSETT.
HENRY H. ROBINSON.



ROMANTA T. LINSLEY,
Ex-Town Agent and Selectman,
Town Treasurer.



GEORGE J. MERZ,
W. M. Corinthian Lodge, F. & A. M.
Grand Juror,
Station Agent N. Y., N. H. & H. R. R.



ISAAC E. MANSFIELD,
Ex-Selectman,
Auditor.



WILLIAM B. ROBERTS,
Grand Juror.

THE PRAISE SERVICE.

The following order of exercises for the Union Praise Service was listened to by one of the largest audiences ever assembled in the Congregational Church. The other places of worship were closed that evening.

UNION PRAISE SERVICE
in the
CONGREGATIONAL CHURCH
by the
CONG., EPISCOPAL AND BAPTIST SOCIETIES.

Sunday Evening, December 30, 1900, at 7.30 o'clock.

FREDERIC H. STILES, *Director.*

A. B. CLINTON, *Organist.*

PROGRAMME.

VOLUNTARY.—Instrumental.

INVOCATION, The Rev. Charles W. Jackson.

HYMN 142.—"Old Hundred."

DEVOTIONAL SERVICES, The Rev. Louis A. Parsons.

GREGORIAN CHANT.—"Bonum Est." Hymnary, Page 501.

INTRODUCTORY, The Rev. William G. Lathrop.

HYMN 515.—"Ortonville," (lined out). Hymnary, Page 256.

HYMN 324.—"China."

HYMN 125.—"Geneva."

HYMN 120.—"Dundee." Hymnary, Page 65.

HYMN 597.—"Balerna." Hymnary, Page 65.

HYMN 320.—"Coronation." Hymnary, Page 162.

GLORIA IN EXCELSIS.—*Buck.*

HYMN 377.—"Lenox." Hymnary, Page 189.

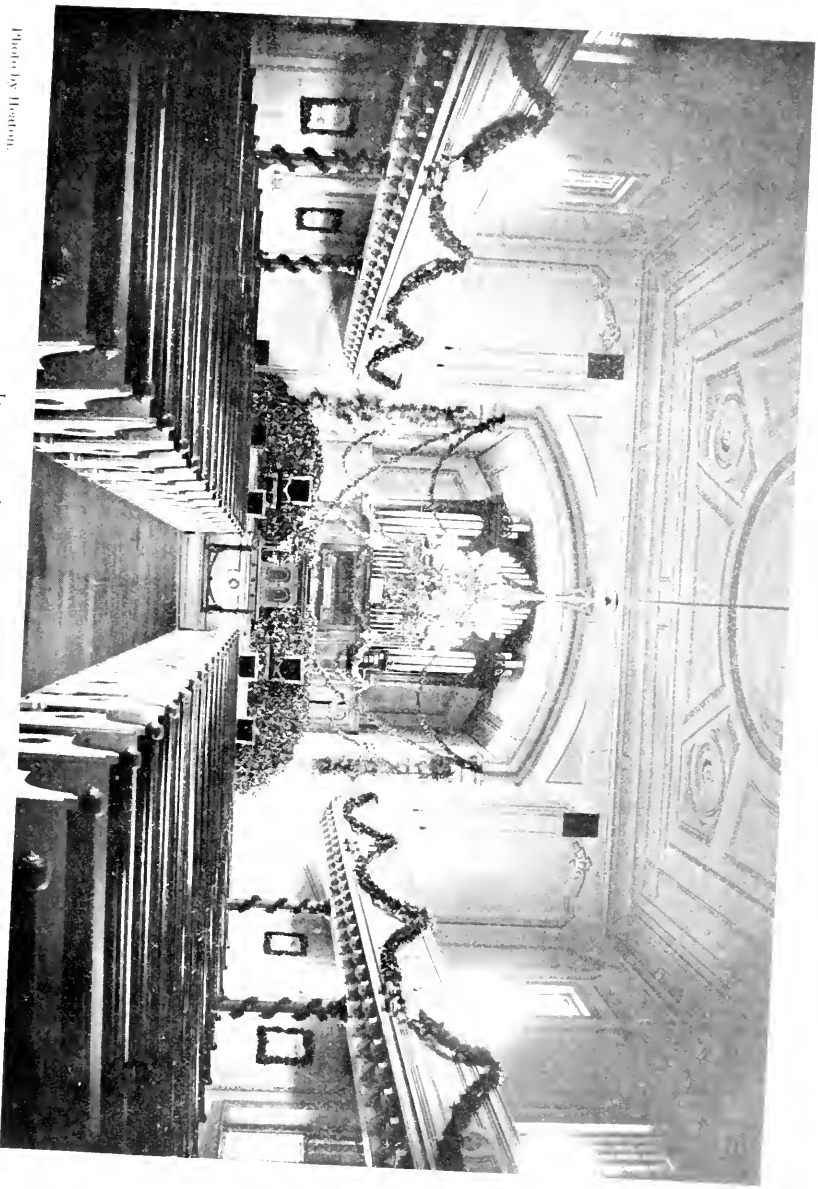
HYMN 770.—"Boylston."

ANTHEM (Modern).—"Praise Ye The Father."—*Gounod.*

The Church will be open at 6.30 o'clock p. m. The public made welcome. Seats free.

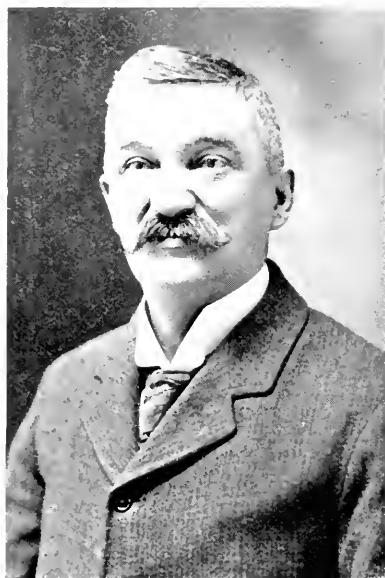
Photo by Horton.

INTERIOR CONGREGATIONAL CHURCH.



It would be difficult to say which selection pleased the audience best. Each number was chosen after careful consideration, and stood out distinct in the progress of church music. The listeners were carried along, step by step, from the simple Gregorian chant of our fathers to the florid music of the present day.

The earlier named hymns on the programme—"China," "Dundee," "Geneva," "Ortonville"—were sung without accom-



FREDERIC H. STILES.
Musical Director and Organist
Congregational Church.

paniment. The latter tune attracted special attention because of its novelty, it being "lined out," as in the days when hymn and tune books were scarce; that is, the Rev. Mr. Lathrop first read a line, which was sung by the choir, then another line read and sung until the hymn was finished. The words used were the well known lines, beginning:

"Majestic sweetness sits enthroned
Upon the Saviour's brow."

The singing of the hymn "Coronation" aroused the audience to the highest fervor. Along the gallery-front of the church were displayed in groups the flags of the leading nations of the world, and as the volume of sound swelled up

"Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,"

these colors seemed to ripple in the breeze as if echoing assent to the homage of the King of Kings and Lord of Lords.

The drilling of the large chorus was done by Frederic H. Stiles, to whose taste and efficiency the service owed its wonderful success.



ANSON B. CLINTON.

Ex-Member General Assembly,
Organist, and dealer in musical instruments.

The following persons assisted:

ANSON B. CLINTON, *Organist*.

Tenors.

David L. Clinton,
Edgar Stiles,
Le Roy Stiles,
Frank C. Squires.

Mrs. Frank North,
Mrs. Florence Blakslee,
Mrs. A. E. Swift.

Altos.

Basses.
Theophilus Eaton,
Edward Heaton,
Eugene Priskey,
Leslie Munson,
Ellsworth Smith,
Mr. Sperry.

Miss Charlotte Barnes,
Mrs. Theophilus Eaton,
Miss Emily Pierce,
Miss Martha Smith,
Miss Ruth Smith,
Miss Leila Stiles.

Orchestra.

Sopranos.
Miss Bessie Ives,
Miss Glenna Bigelow,
Mrs. Anson B. Clinton,

H. Wilson Clinton,
Isaac E. Mansfield,
Dwight Robinson,
Irving Mansfield.

SERMON

PREACHED IN THE

NORTH HAVEN CONGREGATIONAL CHURCH,

BY

THE REV. WILLIAM G. LATHROP,

December 30, 1900, at 11 a. m.

Text Psalm 145:4 "One generation shall laud thy works to another, and shall declare thy mighty acts."

One hundred years ago day after to-morrow, the Rev. Benjamin Trumbull, D.D., then pastor of this Church, delivered in the old meeting house upon the green what he was pleased to call a century sermon. To-day we are summoned to enter into the inheritance of the saints, here to recount the blessings of God, here to declare his mighty acts for the generation following. So let us review briefly the century which is closing, a task altogether too large to be adequately accomplished in the time at our disposal.

First let me speak of the Church: and fittingly so of the oldest organization in town (First Ecclesiastical Society, organized 1716. First action recorded, November 2, 1716. Congregational Church organized, April or May, 1718. Incorporated, November 29, 1897), an organization which precedes by 68 years the incorporation of the town, and with only one companion, the Episcopal Church, of course with the Ecclesiastical Societies connected with them, the only local organization of any kind that spans the entire century. Dr. Trumbull preached his century sermon in the second building owned by the Society. It measured 65 feet by 45½ and stood about half way between the flag staff and the south line of the old burying ground, or a hundred and fifty feet south and half as much west of the center of the green; about in front of the road which runs at the north of this building. The century has seen the erection and extension of the



Photo by Henton. CONGREGATIONAL CHURCH (THIRD BUILDING).
ERECTED 1835.

brick edifice in which we are now assembled, used for the first time, July 1, 1835. Its dimensions were 62 feet by 45, extended in 1871, 16 feet, with an addition of 18 feet for organ and choir. At this time, too, the basement was fitted for the use of the Sunday School. The chapel formerly used for a schoolhouse, 70 feet south of this building, has been owned by the Ecclesiastical Society since it was transferred to it by Mr. Reynolds, November 26, 1892. In the Spring of 1894 the commodious parsonage was erected at a cost with the land of \$5,000. This meeting house is the third which has been owned by the Society; the first serving as a place of worship for 21 years. This stood 10 rods to the north of the second edifice, being located near the southwest corner of the old burying ground. The second building, the location of which has been given, was in use from May, 1742, till June 28, 1835—93 years. Undoubtedly the opening century will see the erection of a fourth meeting house, more commodious, if no larger, than our present one, this having served us for 65 and a half years.

The membership of the Church has fluctuated between quite wide limits. It was 137 in 1760, at the beginning of Dr. Trumbull's pastorate, probably falling materially below one hundred in 1820, when he closed his work. Under Mr. Boardman and Dr. Griggs the Church revived and gained the strength which it has since never lost. Of the four years of largest accessions, three fall within this period, 63 in 1821, 159 in 1831, and 130 in 1840.



THE REV. WILLIAM G. LATHROP.

Pastor Congregational Church, 1893-1901.

Resigned April 1, 1901.

Installed Pastor Congregational Church in
Shelton, Conn., April 4, 1901.

To the quickening of the life of the Church under these able leaders we owe this meeting house. Of the army, 354 strong, received in the decade 1831-40, only 12 remain upon our roll. As far as is known 5 others are living. These alone can tell the story of those stirring years. After the large additions in 1840 probably the membership of the Church reached the highest figure in its history, approaching, if not exceeding, 400. We may

not conclude, however, that its work is complete, for except the decade mentioned, 1831-40, no other has seen a larger number received into the Church than the decade just closing; two of the ten years during which the additions have exceeded 35 having fallen within this period. Of the years of special blessing, Mr. Reynolds wrote toward the close of his ministry: "Few Churches, it is believed, have experienced more or greater seasons of refreshing than have been enjoyed by this Church since the beginning of the century." The years when more than 35 were received are, 1821, 1831, 1840, 1837-39 received, 1858-52, 1868-65, 1876-51, 1880-38, 1895-36, 1896-36. Altogether there have been 1240 entries of those received since 1800, of whom 669 were added in the ten years just referred to. The present membership is 302. Of the 16 names mentioned by Dr. Trumbull as the earliest settlers of the town, 11 are still found upon our roll; Barnes, Bishop, Blakeslee, Bradley, Brockett, Cooper, Eaton, Jacobs, Thorpe, Todd, Tuttle. Of the 38 family names mentioned by him as constituting the Church in 1760, 18 still are found upon our roll; those already mentioned and Bassett, Frost, Goodyear, Mansfield, Pierpont, Sackett, Smith.

During the first five decades the number received varied from 28 in 1811-20 to 354 in 1831-40. In the last five decades the extremes have been 100 in 1861-70, and 136 in 1851-60, and the same number 1891-1900. The number received in the two half centuries is nearly the same, 629 the first half, 611 the second. This steady, persistent, regular growth of the later years is far more healthful and desirable than the spasmodic action of the earlier time. The same healthy condition appears to prevail in the varied activity of the Church, no abnormal growth, nor fatal losses. The Church has had an active and an honorable part in the development of the Sunday School, one being formed here in 1825, and since maintaining its activity. Undoubtedly much is due the Sunday School for the more healthful conditions prevailing in these later years. The Church has had since 1821 formal connection with the missionary movement of the century. There are now connected with the Church a Ladies' Benevolent Society, a Sunday School, a Society of Christian Endeavor, a Circle of King's Daughters, and among the younger members of the congregation a Circle of King's Daughters and Sons.

In the words of the able historian of the town, Mr. S. B. Thorpe: "One will search in vain for anything startling or sensational in the history of this ancient Church. Its record appears singularly free from those internal dissensions wont to harass the early Churches. It has sought rather to keep quietly the faith of its founders, than to found new faiths for its followers. The last quarter century has brought about more changes in its policy than occurred in all its former history. Among the more radical of these may be mentioned the recommendation that its constituency as well as applicants for membership abstain from the use of intoxicating liquors; the privilege granted its female members to vote in the Church meetings; the use of unfermented wine at the Lord's Supper; the restriction to a five years official term of its deacons (unless re-elected); and the abolition of the afternoon service." (*North Haven Annals*, pp. 376, 377.) To this catalogue of Mr. Thorpe's, written in 1892, we may add: the election of two additional deacons, making four in all, May 15, 1895; the revision of the covenant and confession of faith, January 21, 1897, neither having been materially changed since the organization of the Church; the incorporation of the Church, November 29, 1897, together with its more complete organization by the adoption of a full set of rules for its government, December 15, 1897; the adoption of a new and more complete hymnal, first used, September 4, 1898; and finally in this closing year of the century the payment of the debt incurred at the building of the parsonage.

Thus has God blessed his servants as they have endeavored to let their light shine. Well has been maintained the succession of the saints; the family of God has been full of prevailing life and power. With a membership nearly or quite three times as large as at the beginning of the century, although the population of the town is less than twice as large, with a plant worth \$20,000, four times as much as was that of 1800, the Church may surely face courageously the opening years assured that the Lord Jehovah our Guide in the past will still lead us in green pastures and by still waters. God grant it!

This is the good seed of the kingdom taking root in this community, bearing fruit for the blessing of the town and for the re-

demption of the world. What of the surrounding vineyard? Of the town itself little need here be said. It has remained through the century much as it was at the beginning, largely a settlement of farmers. Until recently the stream of immigration from Europe had touched the town but lightly: the stream that has poured nearly ten millions upon the land in the last twenty years; the stream which has made half of New Haven, three-fourths of New Britain of foreign birth or parentage. Now, however, in increasing numbers those who understand how to live more economically are displacing the native stock upon the farms. This change is likely to continue, immigrants occupying the farms in the outlying districts, with the residential portions of the town more thickly built.

The changes which the nation at large has seen in these stirring years of growth and of activity have affected the life of the quieter towns. Many pioneers have gone from here to other States. The quota sent to the War of '61-'65, the veterans still remaining among us, the knowledge that so soon we have representatives in the Philippines show that North Haven has been in close touch with national movements.

The people have ever been here whom we could help and save. They will be here. North Haven is not a dying town. For the sake of those who are coming among us, for the sake of those who will come, we must gird up our loins, be faithful and strong. We may ponder and pray how best to bring to the light, how most effectively to save from ignorance, sin and death, those who come to dwell among us from other lands, of other tongues. This problem pressing hard upon some communities will appeal to us more and more imperatively in the coming days. Our fathers in the name of God entered in and possessed the land. We must lead to the Lamb of God who taketh away the sins of the world, for our own salvation as well as for theirs, those whom we have invited to enter with us into this goodly heritage.

This goodly heritage! We cultivate our bit of a larger vineyard. The line of settlements along the Atlantic Coast of a hundred years ago has become a mighty empire girdling half the globe. Dr. Trumbull remarked that the population of the United States in 1800 was six millions, a liberal estimate; more

nearly 5,300,000. Philadelphia with 66,000, and New York with 60,000 were the largest and richest cities on the Western hemisphere. He ventured a prediction, basing his calculation upon the fact that the population had doubled once in 25 years, that in 1900 the population would be 96,000,000. The increase has not been at the rate accepted by Dr. Trumbull, for we are but 75,000,000. But whatever may have been prophesied as to our growth in numbers, the extension of territory over which the stars and stripes should wave could not have been dreamed of. Beginning the century with Vermont, Kentucky and Tennessee added to the original 13 states, embracing only the territory east of the Mississippi and north of Florida, about 825,000 square miles, the national domain has expanded to our present 45 states, with the territories of New Mexico, Arizona, Oklahoma, and Indian Territory, with the District of Columbia, together with Alaska, Hawaii, the Philippines and Porto Rico, over 3,600,000 square miles; one-fourteenth of the land surface of the globe; four times as large territorially, and including our island possessions, 15 times as many people, as a hundred years ago.

In these days of debate and conflict over the latest addition to our opportunity and responsibility we may not forget that it was urged that Jefferson exceeded his authority in the purchase of Louisiana, that Texas was at first refused admission into the Union, that Daniel Webster is reported to have said, apropos of the claim to Washington and Oregon, that if it would cost one penny or the raising of his right hand to retain this territory he would not authorize the expenditure nor make the exertion. There have been ever those who shrank from the enlarged duty and the increased responsibility incurred in these successive additions to our domain. But argue as we may, the fact remains that thus has the territory extended over which our flag now flies: over the fairest land the sun shines upon, over a realm the most extended and best fitted to sustain a large and wealthy population of any now owning one government.

And with this growth in territory and in population has come, too, an increase in wealth, the most marvellous the world has ever seen, until now we are the richest nation on the face of the globe. In 1800 our national wealth was estimated at two thousand mil-

lions; now it is a hundred thousand millions, a gain of fifty-fold. And the increment is continuing at a rate which is beyond all precedent. Our manufacturers and our traders are levying tribute in growing measure upon all the nations of the earth.

Thus has God enlarged our borders and filled the land with the finest of the wheat. But with these additions to our possessions comes increased obligation. To whomsoever much is given, of him shall much be required. In accepting the gift we declare our duty. And men, other nations, are calling us to account, and even as God, will hold us responsible. To hide our talent in a napkin means shame and loss.

I say other nations are holding us to an account. When the century opened the colonies were struggling to their feet. The experiment of a people governing themselves was looked upon with fear and with suspicion. It took the second defeat of 1812-15 to bring England to some reasonably adequate idea of what the Revolutionary War meant. It was only after the Mexican War of 1846-47 that the Republic came to be honored on its own continent. The Civil War of 1861-65 revealed to the world power and resource of which there had been little thought. While the Spanish War of 1898 showed all the nations of earth that the United States had a sufficient reason for its existence and possessed ability of which no one had dreamed. From being of such little consequence among the nations as to be reckoned hardly worthy of a place among them at the beginning of the century we have come to occupy a position among the very foremost powers, to take a place in the world's action worthy of the most exalted and strongest peoples.

Into the life of the world we have entered, for better or for worse, for the blessing of the world by means of the power God has given us, or for the condemnation of ourselves, our loss and overthrow. And into such a world at such a time! Well has Bishop A. C. Coxe, of the Episcopal communion, written:

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

Worlds are charging—heaven beholding;
Thou hast but an hour to fight;
Love's pure banner now unfolding,
On—right onward for the right.

From the crimes that men are crushing,
War's dire curse and slavery's wrong,
To deliver him, now rushing,
Arm thee well—be strong—be strong.

Fear not! spurn the wordling's laughter;
Friendship's favor trample thou;
Thou shalt find a long hereafter
To be more than tempts thee now.

Oh! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

The sun has never shone upon a century more full of promise than that which begins the day after to-morrow. Never before have the forces of the kingdom had such momentum or such power. No century can show such triumphs of the cross as the one just closing. It has seen the foreign mission movement starting with perhaps 7 societies, 170 missionaries, with an income of \$250,000, reach a maximum of 200 organizations, 13,000 laborers, with 71,000 native helpers and an income of seventeen millions; with a record of a larger number rescued from the darkness of idolatry, paganism or savagery (1,300,000) than the disciples could count as converts at the close of the first century of Christianity. Under the auspices of these consecrated and able workers it has come about that the Bible, which in 1800 had been translated into 34 languages and dialects, is now available in 411 different tongues. At the beginning of the century two historic missionary meetings were held: "One with an attendance of 12 in Widow Wallis' back parlor, the other with an attendance of 5 under the haystack at Williams' College." Last year 15,000 crowded day after day for eleven days, one of New York's finest halls that they might hear the latest news from the front. At the

beginning of the century an honorable Senator in Massachusetts' upper house opposed the granting of a charter to a foreign missionary society on the ground that we did not have enough religion at home to justify the exportation of any. At the close of the century our most honorable statesmen, William McKinley, Grover Cleveland, Theodore Roosevelt, Benjamin Harrison, offer convincing testimony to the value of missionary work, and in the strongest terms urge its wider extension.

And this wonderful expansion in mission effort has been backed by a still more wonderful growth at home. In 1800, 365,000 Protestant evangelical communicants were enrolled in the United States; now the number is 17,800,000. Besides these there are 10,000,000 Romanists and 1,000,000 Jews and others. Here is an increase of fifty-fold in evangelical membership, while the population has increased but fourteen times. The ratio of communicants to population has increased from 1 in 14½ in 1800 to 1 in 4¼ in 1900—this of the evangelical Protestants alone.

This gain has been well sustained even to the century's close. The number of additions to the various Churches the last decade is the largest of any of our history, approximating 4,000,000. And this increase, too, has been faster than the increase of population; the ratio having increased from 100 communicants in 453 in 1890, to 100 communicants in 428 in 1900. In the last two decades the number of Protestant Churches has increased from 97,000 to 172,000, the number of ministers from 70,000 to 126,000, the number of communicants from 10,000,000 to nearly 18,000,000.

And this is no empty array of figures. The gain on the part of the Church is more than nominal. The story of the religious movements of the century, of the development of the Sunday School, of the Young Men's and Young Women's Christian Associations, of the Christian Endeavor Society, Epworth League and kindred organizations of the young people, the planting and the strengthening of our magnificent educational institutions, our rescue agencies, hospitals and asylums, the widening and the deepening of the temperance movement—these all derive their strength from and prove the vitality of the Christian faith. It is admitted to-day by many of those best fitted to judge, that while

cleanliness of body, mind and of estate may be next to godliness, it comes next after, not necessarily leading up to it. When a man is redeemed he is reformed. Individual salvation must precede effective and enduring social betterment.

Looking again, it may be noted that the amounts contributed for educational and benevolent purposes surpass all precedent. The total for '97 was \$42,000,000; for '98, \$38,000,000; for '99, \$63,000,000; and for 1900 the figures of last year will be exceeded, and the total will reach the highest sum ever recorded. This increase in gifts has far outrun the increase in wealth. Including the home expenses of the Protestant Churches alone, \$90,000,000, the total offerings for charitable, educational and benevolent purposes will approximate \$200,000,000, an increase of a hundred-fold over the offerings of a century ago; while the national wealth has increased but fifty-fold.

Dr. Daniel Dorchester, our widely known and reliable religious statistician, has recently said: "There has never been so much conscience, on so many subjects and among so many people as now. Public conscience prohibits more evils and enforces more obligations than ever before. No intelligent person standing in the light of the nineteenth century and beholding the great religious movements of the age can doubt that Christianity is advancing. Every year it is robing itself with more effulgence and pressing its blessed illumination upon new millions of earth's population."

At the beginning of the century science and religion pursued parallel ways, mutually suspicious of each other. Then came a period of attack and conflict, each against the other, criticism and opposition. Now the end is near, the day of synthesis, of construction, of positive upbuilding and advance to a larger, saner, truer conception of God and of the universe. It is seen more and more clearly that God's revelation of himself in act and in word go hand in hand; only as science and religion work together can a complete or a satisfactory conception of the universe be obtained. Men have learned that in picking a flower to pieces the flower itself is destroyed and its beauty and fragrance disappear. Criticism, negation, never can reach the stars or understand a universe. After the stupendous achievements of the century men are returning or they must return to the thought of old

when painters and sculptors prayed as they worked, when the monks were chemists and mathematicians and astronomers, when it was known and confessed of all that only the pure in heart could read God's thoughts after him.

In the larger movements of the life and thought of the century we may find signs of largest promise. Man has drawn nearer his fellow. Space has been annihilated. In 1800 it took 8 weeks to cross the Atlantic in a sailing vessel. Now one can go from New York to Liverpool in 6 days. It took five months, from October 3, 1842, to March 3, 1843, for Marcus Whitman to ride from the Columbia River to Washington to save the Pacific Northwest to the Union. Now one can go from Boston to Seattle in 5 days. San Francisco is nearer New York than Boston was to Philadelphia. It took three days at utmost speed in 1815 to carry the news of Waterloo to London. The guns of Dewey's fleet in the harbor of Manila were hardly cool before the result of the battle was known all over our land. Thus have the people of China, thus have the savages of the islands of the sea become our near neighbors.

And as we have looked into the face even of savage and of barbarian we have discovered there the marks of a common humanity, the image of a common Father. From this recognition has come the end of slavery generally countenanced a hundred years ago; from this has dawned a larger liberty between man and man. We have come to think of other men even as they are as brothers, and to treat them so. The standing wrong of all the past centuries has been overcome and it is seen that governments exist for the sake of the governed, that rulers cannot safely oppress their subjects, that one nation cannot rightfully oppress another. But it remained for the closing years of the century to witness the largest fulfillment the world has yet known of the prophetic song of the angels at our Saviour's birth—Peace, peace, peace on the earth. A movement has now fairly begun which contains the promise of the day when nation shall not lift up sword against nation, neither shall they learn war any more. When the leading peoples of earth met at The Hague, May 18, 1899, to devise ways and means of bringing in a reign of equity and peace, the movement began which shall see the swords beaten into plowshares and spears into pruning hooks.

For the privilege of seeing the words of Psalmist reversed and the kings of the earth setting themselves, the rulers taking counsel together that our daily prayer may be answered, that his kingdom may come, that his will may be done on earth even as it is done in heaven; for this we may well lift up our hearts and voices in gratitude and praise. This the crowning act of the century, its most spectacular and momentous achievement, is the most realistic and impressive action since Jesus was born in Bethlehem of Judea, certifying to the brotherhood of man and the supremacy of the law of love.

It is for us to note in this and in the other events of the century the way the Lord directs, the path in which He would have us go, and like Israel of old it is for us to follow the pillar of cloud by day and the pillar of fire by night, His manifest providence, assured that even though the way leads through the wilderness, the end of faithful following, of consecrated service is the promised land, is an open and an abundant entrance into the rest and joy of our Lord.



RESIDENCE OF HERBERT P. SMITH.



Photo by Thorpe.

VIEW SOUTH PART OF GREEN. THE OLD DR. TRUMBULL HOUSE.

MEMBERSHIP

OF THE

CONGREGATIONAL CHURCH,*

JANUARY 1, 1901.

Pastor.

WILLIAM G. LATHROP.

Deacons.

ALBERT A. HYDE, 1895-1903	}	F. H. BROCKETT, 1895-1902
ROBERT N. BARNES, 1895-1904	}	AARON BASSETT, 1900-1905

Clerk and Treasurer.

F. H. BROCKETT, 1900-1902.

Names included within brace are those of husband and wife.
Names in italics indicate maiden name of woman.

A

Augur, Margaret E. *Barnes*
Austin, Andrew F. }
Austin, Charlotte P. *Stiles* }

B

Bailey, Sarah Elizabeth *Smith*
Barnard, Bertha J.
Barnes, Charlotte L.
Barnes, Lina Genevieve
Barnes, Lucia M. *Bower*
Barnes, Ella J. *Shares*
Barrett, John B. }
Barrett, Adella A. *Clough* }
Bassett, Adeline J. *Blakeslee*
Bassett, Elizabeth A. *Brockett*
Bassett, George Eli }
Bassett, Mary Louise *Bradley* }
Bassett, Jared B.

Bassett, Joel E. }
Bassett, Julia C. *Thorpe* }
Bassett, Lorenzo N.
Bassett, Lyman
Bassett, Lyman F. }
Bassett, Emily J. *Pierpont* }
Bassett, Mary E.
Beach, Caroline C. *Jones*
Beach, Celona E.
Beach, Joel E. W. }
Beach, Elsie D. *Barnum* }
Beach, Wilbur E. }
Beach, Kate Maria *Hillyer* }
Bishop, Ann E. *Childs*
Bishop, Charlotte *Thorpe*.
Blakeslee, Henry Merwin }
Blakeslee, Cornelia A. *Andrews* }
Blakeslee, Theodore M.
Blakeslee, Wilbur D. }
Blakeslee, Mary Alice *Maynard* }

* Manual issued February, 1901.



ALBERT A. HYDE.
 Veteran of the Civil War.
 Deacon, Congregational Church.



FREDERIC H. BROCKETT.
 Clerk and Treasurer Congregational Church.
 Deacon, Congregational Church.



ROBERT N. BARNES.
 Undertaker.
 Deacon, Congregational Church.



AARON BASSETT.
 Descendant of William Bassett,
 New Haven Colony, 1642.
 Deacon, Congregational Church.

Blakeslee, Zerah T. }
 Blakeslee, Eliza A. *Tuttle* }
 Bower, Stephen H. }
 Bower, Caroline *Osman* }
 Bradley, Anna Rowe
 Bradley, Clara Edith
 Bradley, Frederic C. }
 Bradley, Ellen A. *Marks* }
 Brockett, Albert B.
 Brockett, Emma J.
 Brockett, Charlotte T. *Bishop*
 Brockett, Jennie Louise
 Brockett, Susan C. *Heaton*
 Bruce, Annie B.
 Bruce, Christine
 Bruce, Edward B. }
 Bruce, Christine *Kilgour* }
 Bruce, Jennie Maud
 Bruce, Sarah J. *Lounsbury*

C

Clinton, Burton D.
 Clinton, David L. }
 Clinton, Fannie M. *Vibbert* }
 Clinton, Lucy A. *Bishop*
 Connley, John }
 Connley, Martha *Saunders* }
 Connley, Sarah M.
 Cooper, George H. }
 Cooper, Bessie L. *Coe* }
 Cooper, Homer L. }
 Cooper, Alice E. *Monson* }
 Cooper, Marilla M.
 Cooper, Sarah J. *White*
 Cooper, Warren
 Crowell, Franklin N. }
 Crowell, Maria A. *Beers* }

D

Desmond, Charles A.
 Desmond, Mary H.
 Desmond, Ralph O. }
 Desmond, K. E. *Marlugh* }
 Dickerman, Robert E.
 Dickerman, Sarah E. B.
 Dickerman, William E. }
 Dickerman, Lillian *Snow* }

Doolittle, Isaac L. }
 Doolittle, Emily A. *Smith* }
 Doolittle, Nellie P. *Clark*
 Dunham, John J. }
 Dunham, Grace Mae *Thomas* }

E

Eaton, Robert O. }
 Eaton, Alice *Grannis* }
 Eaton, Jesse O.
 Eaton, Theophilus
 Eliot, Mary Wyllys
 Elliott, Whitney }
 Elliott, Emma *Benton* }

F

Foote, Cullen B. }
 Foote, Nancy M. *Adams* }
 Fowler, Bessie T.
 Fowler, Delia E. *Clinton*
 Fowler, Edward D.
 Fowler, Herbert I.
 Fowler, Lewis I. }
 Fowler, Marthana A. *Thorpe* }
 Frost, Elinor A. *Crowell*
 Frost, Fannie E. *Robinson*
 Frost, Grace I. *Scranton*
 Frost, J. Henry }
 Frost, Adeline *Pierpont* }

G

Gillette, Mary E. *Brockett*
 Goodsell, Jesse B. }
 Goodsell, Charry E. *Tucker* }
 Goodsell, Wilson E. }
 Goodsell, Fannie *Beach* }
 Goodyear, Julia *Marks*
 Goodyear, Robert B.

H

Heaton, Julius W. }
 Heaton, Olivia *Linsley* }
 Hemingway, Edward M. }
 Hemingway, Lucy A. *Brockett* }
 Hemingway, Frank W. }
 Hemingway, Elfrida B. *Heaton* }
 Hemingway, Genevieve

Hemingway, Laura J.
 Hemingway, Willis B. }
 Hemingway, Betsey B. *Huntley* }
 Howarth, Ellen C. *Bradley*
 Howarth, Gertrude L.
 Hyde, Ella R. *Hall*
 Hyde, Lyman Munson }
 Hyde, Elizabeth G. *Hyde* }
 Hyde, William Albert

J

Jacobs, Dora E.
 Jacobs, Jesse B.
 Jacobs, Maria E. *Mansfield*

L

Lane, Wilbur A.
 Lathrop, William G. }
 Lathrop, Helen *Spicer* }
 Leete, Mary E. *Isbell*

Lehane, Jeremiah
 Linsley, Solomon F. }
 Linsley, Lucy A. *Tracy* }
 Lloyd, Mary Jane

M

Maginnes, Caroline *Tuttle*
 Mansfield, Fannie A. *Birch*
 Mansfield, Frederick L.
 Mansfield, Robert S.
 Mansfield, Zenas W. }
 Mansfield, Mary P. *Bradley* }
 Maribugh, Emma G.
 Marks, Julia A. *Eaton*
 Marks, Martha A. *Cooper*
 Merrick, Adeline R. *Brockett*
 Merz, George J. }
 Merz, Adelaide *Hartley* }
 Miller, August B.
 Mix, Sarah *Glover*



Photo in 1891.

RESIDENCE OF L. PEET TUTTLE AND KATE L. TUTTLE.

Built in 1837 as a Parsonage for the Rev. Leverett Griggs, Pastor of the Congregational Church.

Morse, Grace E.
 Morse, Herbert H. }
 Morse, Josephine M. *Sturges* }
 Morse, May H. *Mär*
 Munson, Ezra G. }
 Munson, Lilla B. *Andrews* }
 Munson, James F. }
 Munson, Hattie *Bishop* }

N

Nettleton, Edwin }
 Nettleton, Mary Ann *Lecte* }
 Nichols, Ellen H. *Smith*
 North, Frank B. }
 North, Meta E. *Unger* }

O

Orcutt, Payson B. }
 Orcutt, Ellen A. *Linsley* }

P

Page, Sophronia *Lecte*
 Painter, Henry W. }
 Painter, Alice F. *Lord* }
 Palmer, Elizur H. }
 Palmer, Emma A. *Page* }
 Pardee, George W. }
 Pardee, Emeline Jane *Blakelee* }
 Patten, Mary B. *Hyde*
 Patten, Marion T.
 Patten, D. Walter }
 Patten, Erminie I. *Emley* }

R

Redfield, Charles
 Reynolds, Annie M.
 Reynolds, Carrie E. *Butterworth*
 Richardson, Ervin H.
 Richardson, Mary I
 Richardson, Sarah M. *Smith*
 Riker, Emma B. *Smith*
 Roberts, Benjamin H. }
 Roberts, Eliza H. *Douglass* }
 Roberts, Eva J.
 Roberts, William B. }
 Roberts, Emma N. *Butler* }
 Rose, Lettie A. *Poolittle*

S

Sackett, Delia M. *Young*
 Scott, Frances A. *Todd*
 Sexton, Walter M.
 Shepherd, Roswell J. }
 Shepherd, Louise M. *Linsley* }
 Sherwood, Clarence B. }
 Sherwood, Grace L. *Vibbert* }
 Smith, Ada I. *Goodyear*
 Smith, Catharine A.
 Smith, Charles B.
 Smith, Edith B.
 Smith, Emanuel }
 Smith, Alice V. *Warner* }
 Smith, Frances E. *Brockett*
 Smith, Frank L. }
 Smith, Martha L. *Culver* }
 Smith, Grace A. *Todd*
 Smith, Hattie M.
 Smith, James Elton
 Smith, Oscar L.
 Smith, Robert W. }
 Smith, Elizabeth H. B. *Stiles* }
 Smith, Ruth
 Smith, Sarah *Atwater*
 Smith, Sarah Maria *Neal*
 Smith, William Hart }
 Smith, Edith C. *Vibbert* }
 Squires, Bertha J. *Bannell*
 Squires, Cornelia M. *Thorpe*
 Stevens, Edwin B.
 Stevens, Gertrude L. *Clinton* }
 Stevens, Mariett *Richards*
 Stevens, William W. }
 Stevens, Blanche L. *Clinton* }

T

Thorpe, Arthur B. }
 Thorpe, Mabel A. *Howarth* }
 Thorpe, Charles H. }
 Thorpe, Hannah C. *Lewis* }
 Thorpe, Elmina *Bassett*
 Thorpe, Franklin S. }
 Thorpe, Catharine A. *Howey* }
 Thorpe, Georgiana L. *Robinson*
 Thorpe, Gertrude L.

Thorpe, Harriette L.
 Thorpe, Martha *Smith*
 Thorpe, Mary Ann
 Thorpe, Ruby V.
 Thorpe, Sheldon B. }
 Thorpe, Isabel J. *Barnes* }
 Thorpe, Walter F.
 Todd, Elizabeth M. *Gill*
 Todd, George B. }
 Todd, Lillian W. *Patten* }
 Todd, George H.
 Todd, George Henry }
 Todd, Lydia *Chapman* }
 Todd, Henry D.
 Todd, John Hayden }
 Todd, Josephine C. *Cheney* }
 Todd, Louisa *Jacobs*
 Todd, Sereno B. }
 Todd, Letitia N. *Wiley* }
 Todd, William H.
 Turner, Charles N. }
 Turner, Ellen A. *Barnes* }
 Tuttle, Ella

Tuttle, Emerett L.
 Tuttle, Emma J.
 Tuttle, Esther E.
 Tuttle, Harriet *Bussett*
 Tuttle, Ina Gertrude
 Tuttle, Julian W. }
 Tuttle, Charlotte E. *Blakeslee* }
 Tuttle, Kate L.
 Tuttle, Leander Peet }
 Tuttle, Emma G. *Hurlburt* }
 Tuttle, Louisa *Maginnes*
 Tuttle, Martha A. *Judson*
 Tyler, Jane E. *Hull*

V

Van Doren, William J.
 Vibbert, Margaret L. *Clinton*
 Vibbert, Stephen S. }
 Vibbert, Mary Louise *Smith* }

W

Warner, May J. *Tuttle*
 Welch, May



PARSONAGE OF THE FIRST ECCLESIASTICAL SOCIETY.

NON RESIDENT.

Alger, Edith *Goodyear*
 Barnes, John F. }
 Barnes, Grace A. *Blakeslee* }
 Barrett, Leon J. }
 Barrett, Martha S. *Hyde* }
 Burnham, Harriette A.
 Davis, Esther *Jacobs*
 Dowd, Merritt C.
 Hill, Mary Clarissa *Hyde*
 Jacobs, Harriet Ann *Lincoln*
 Lawrence, Harriet D. *Andrews*
 Maynard, Nellie M.
 Owen, William M.
 Pierpont, Byard A. }
 Pierpont, Sarah A. *Prescott* }

Robinson H. Burdette
 Smith, Fannie B. *Richardson*
 Smith, Mary A. *Rogers*
 Thorpe, Clifford B.
 Thorpe, Henry L. }
 Thorpe, Minnie E. *Todd* }
 Tuttle, Frances C.
 Van Doren, Emily M. *Roberts*
 Wright, Harriet A. *Palmer*

SUMMARY.

Males,	114
Females,	190
Total,	304

YOUNG PEOPLE'S SOCIETY CHRISTIAN ENDEAVOR.

Organized April 7, 1885.

THE REV. WILLIAM G. LATHROP, *President*.

MISS INA GERTRUDE TUTTLE, *Secretary and Treasurer*.

Active Members.

Barnard, Miss Bertha J.
 Bassett, Mrs. George E.
 Bormann, Miss Ottillie M.
 Bradley, Miss Clara E.
 Bruce, Miss Christine
 Bruce, Miss Jennie M.
 Eliot, Miss Mary W.
 Gunn, Edward
 Howarth, Miss Gertrude
 Hyde, Mrs. Albert A.
 Hyde, William A.
 Jacobs, Miss Dora C.
 Lane, Edmund
 Leete, Miss Harriet L.
 Marilugh, Miss Emma G.
 Maynard, Miss Nellie M.
 Morse, Miss Grace E.
 Roberts, William B.
 Roberts, Mrs. William B.

Roberts, Miss Eva J.
 Smith, Miss Edith B.
 Smith, Miss Ruth
 Smith, George
 Squires, Mrs. Frank C.
 Stiles, Miss Clifford R.
 Thorpe, Arthur B.
 Thorpe, Mrs. Arthur B.
 Thorpe, Miss Harriette L.
 Thorpe, Miss Ruby V.

Associate Members.

Blakeslee, George D.
 Howarth, Raymond
 Hyde, Everett H.
 Lane, Walter
 Leete, George H.
 Roberts, Miss Carrie
 Smith, Cullen
 Smith, Mrs. Alex. B.

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Organized 1821.

MRS. HENRY M. BLAKESLEE, *President*.

MISS MARY WYLLYS ELIOT, *Secretary and Treasurer*.

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Barnes, Mrs. Robert N.	Munson, Mrs. Ezra G.
Bassett, Mrs. Aaron	Nichols, Mrs. Ellen H.
Bassett, Mrs. George E.	Orcutt, Mrs. Payson B.
Bassett, Mrs. Joel E.	Reynolds, Mrs. John F.
Bishop, Mrs. Ann E.	Scott, Mrs. Frances
Blakeslee, Mrs. Zera T.	Shepherd, Mrs. Roswell J.
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Bradley, Mrs. Frederic C.	Smith, Mrs. Grace T.
Brockett, Mrs. Frederic H.	Smith, Mrs. Robert W.
Clinton, Mrs. David L.	Smith, Mrs. Sarah N.
Cooper, Mrs. George H.	Stevens, Mrs. Mariette
Doolittle, Mrs. Isaac L.	Squires, Mrs. Cornelia
Elliott, Mrs. Whitney	Thorpe, Mrs. Elmina
Foote, Mrs. Cullen B.	Thorpe, Mrs. Martha L.
Fowler, Mrs. Lewis I.	Thorpe, Mrs. Georgianna L.
Fowler, Mrs. Willoughby E.	Thorpe, Mrs. Sheldon B.
Heaton, Mrs. Julius W.	Todd, Mrs. Elizabeth
Hemingway, Mrs. Edward M.	Turner, Mrs. Charles N.
Lathrop, Mrs. William G.	Tuttle, Mrs. Harriett
Lawrence, Mrs. Orrin	Tuttle, Miss Emerette L.
Linsley, Mrs. Solomon F.	Tuttle, Miss Kate L.
Maginnis, Mrs. George B.	

KING'S DAUGHTERS, MIZPAH CIRCLE.

Organized 1893.

MRS. WILLIAM G. LATHROP, *Leader*.

MISS CLARA E. BRADLEY, *Secretary*.

MRS. GEORGIANNA L. THORPE, *Treasurer*.

Augur, Mrs. Margaret E.	Bishop, Mrs. Ann E.
Barnes, Miss Charlotte	Blakeslee, Miss Elizabeth
Barnes, Miss Genevieve	Blakeslee, Mrs. Frederic W.
Barnes, Mrs. Robert N.	Blakeslee, Mrs. Henry M.
Bassett, Mrs. Benjamin S.	Cooper, Mrs. Homer L.
Bidwell, Mrs. E. H.	Dickerman, Mrs. William E.

Dickerman, Miss Sarah E. B.
 Doolittle, Mrs. Isaac L.
 Eaton, Miss Cora A.
 Eaton, Mrs. Robert O.
 Fowler, Miss Bessie
 Frost, Mrs. Clarence N.
 Gillette, Mrs. Merton
 Goodsell, Mrs. Wilson E.
 Heaton, Mrs. Julius W.
 Hemingway, Mrs. Edgar
 Hemingway, Mrs. Frank W.
 Hemingway, Miss Genevieve
 Howarth, Miss Gertrude L.
 Jacobs, Miss Jane A.
 Lawrence, Mrs. Orrin C.
 Linsley, Mrs. Grace M.
 Mansfield, Mrs. Zenas W.
 Marks, Mrs. Nathan H.
 Merz, Mrs. George J.
 Morse, Mrs. Herbert H.
 Munson, Mrs. Ezra G.
 Munson, Mrs. James F.
 Nichols, Mrs. Ellen H.
 Orcutt, Mrs. Payson B.
 Reynolds, Mrs. John F.
 Richardson, Miss Minnie I.
 Shepherd, Miss Esther
 Shepherd, Miss Marguerite
 Shepherd, Mrs. Roswell J.
 Sherwood, Mrs. Clarence B.
 Smith, Miss Edith B.
 Smith, Mrs. Frank L.
 Smith, Miss Catherine
 Stevens, Mrs. William W.

Squires, Mrs. Cornelia
 Squires, Mrs. Frank C.
 Thorpe, Mrs. Arthur B.
 Thorpe, Miss Harriette
 Thorpe, Mrs. Sheldon B.
 Turner, Mrs. Charles N.
 Tuttle, Miss Ina G.
 Tuttle, Mrs. Julian W.
 Tuttle, Miss May



MRS. WILLIAM G. LATHROP.

HAPPY HOUR CIRCLE OF KING'S DAUGHTERS AND SONS.

MARGUERITE SHEPHERD, *Leader*.

GRACE A. DICKERMAN, *Secretary*.

Borghia, Ernest
 Borghia, Joseph
 Hyde, Florence
 Lathrop, Henry
 Mansfield, Ethel
 Mansfield, Genevieve

Munson, Charlotte
 Nichols, Ralph
 North, Elsie
 Reynolds, Marion
 Shepherd, Esther
 Sweet, Archie

ORDER OF SERVICE AND SERMON
AT
UNION BAPTIST CHURCH.

MONTOWESE, DECEMBER 30, 1900.

ORDER OF SERVICE.

ORCHESTRA MUSIC.

INVOCATION.

RESPONSIVE READING.—Ps. 45.

ANTHEM.—“Our Nation, O Lord.”

SCRIPTURE READING.—Mk. IV.

PRAYER.

HYMN 502.—“How firm a foundation.”

ANNOUNCEMENTS.

SERMON.

HYMN 517.—“The Church’s one foundation.”

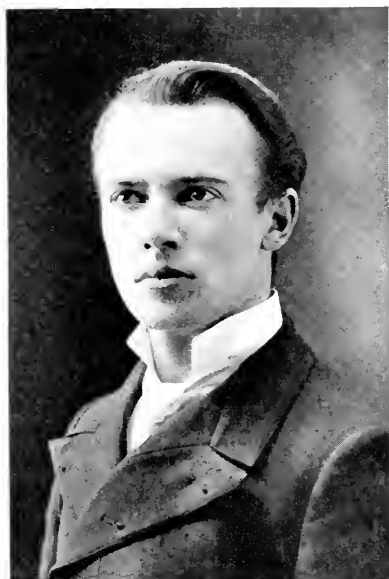
BENEDICTION.

Sermon preached in Union Baptist Church, Montowese, December 30, 1900, by the Rev. Charles W. Jackson.

So is the Kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.—Mk. IV. 26 28.

In uttering a parable like this, Jesus did not mean to teach that men have nothing whatever to do in the way of promoting growth in themselves and others. He would not so encourage men in the vices of indolence, indifference and thoughtless security to which they are prone. But why speak a parable which even seems to look that way? It would seem that it was to check

vices of a different description to which some men are prone. Active, devoted laborers are tempted to exaggerate their own importance as instruments. They are apt in a busy-body spirit to interfere when it were wiser to stand still and see God work; they are prone, too, to despondency if they see not immediate results; and to impatience when they discover how slowly growth in the Kingdom goes on toward its final consummation.



THE REV. CHARLES W. JACKSON.
Pastor Union Baptist Church.

This despondence and impatience are decidedly present to-day, and I am glad of the occasion which the opening of the twentieth century affords for emphasizing the growth of Christianity or the Kingdom of God during the last one hundred years. And I am also grateful to the Celebration Committee for the prominence which they are giving to the religious element in the development of the century.

It is our purpose this morning to touch but superficially and of necessity in so short a time, most briefly some of these features of Christian development.

I cannot see how it could ever be doubted that it has been a century of spiritual and religious growth. To become confirmed in this opinion one has only to step back into the chilly atmosphere of the eighteenth century and view its stagnant life. The warmth and fervor of the Reformation had departed, and religion had sunk into the icy lifelessness of mere human prudence. "The Anglican church had conquered Romanism. Puritanism had sunk deep into the hearts of the ignored people. The church had won the day and held the field, and the first thing it did was to repudiate its old relationships. It sought no wedlock with poverty such as Francis sought and Giotto painted in his great fresco. The church had become a vast machine for the patronage of morality and the promotion of her own officers. How admirable an investment is religion! Such is the burden of their pleading. Sure gauge of respectability here and comfort hereafter."

An extract from one of Clarke's sermons may show the type of pulpit appeal to the people:

"The principal point of wisdom in the conduct of human life is so to use the enjoyments of this present world as that they may not themselves shorten the period wherein 'tis allowed us to enjoy them. * * * * We are not obliged to seek the Kingdom of God *wholly* or *only* in a total and absolute exclusion of all other desires (as some melancholy, well disposed persons may be apt to imagine), but only that we are to seek it chiefly and in the first place. * * * * We are required only to retrench our vain and foolish expenses; not to sell all and give to the poor, but to be charitable out of the superfluity of our plenty, not to lay down our lives, or even the comfortable enjoyments of life, but to forsake the unreasonable and unfruitful pleasures of sin."

A sleek, comfortable, prudent, kind of piety this, such as had not been baptized in the sacrificial spirit of the Cross, and which would have given a very poor account of itself if it had been exposed to the fires of martyrdom.

But not only had the church forgotten its spiritual function, the whole social fabric of life was saturated with the licentiousness of a degraded existence. The Sabbath day was neglected, especially in the cities, and by the upper classes. Irreverence in God's house was a common fault. Cabinet councils were publicly held

on the Lord's day, as were theatrical shows (though not called "sacred concerts"). Card parties and other social functions were common on that day. Society seems to have been a sink of all vices and a sewer for all the baser passions. What can be said for the morality of communities where one hundred and sixty different crimes were punishable with death, and where capital punishment was inflicted as plays are presented in theatres publicly and for money?

In spite of this extreme stagnation and apparent death, the seed of the Kingdom of God was secure, and its germinal power was still vigorous. Again it asserted itself and demonstrated how little Christianity is dependent on earthly governments and human machines. The eighteenth century was saved from utter moral ruin and decay by a great revival of religion. The "Wesleyan movement" it was called in England, and contemporaneous with it the "Great Awakening," under Jonathan Edwards, in this country.

Much has been said against revivals of religion in these later years. And they have been termed religious frenzies, but far better does it seem to incur the danger of the nervous phenomena of a revival than to experience that religious lethargy and moral death of whole communities, so common in the early years of the eighteenth century.

The religious change in the closing years of the eighteenth century was not the only thing for which these years were remarkable. It was accompanied by a great intellectual resuscitation. Goethe was its herald in Germany, Wordsworth and Southey in English poetry, Coleridge was reviving interest in philosophy, while Burns had sung his songs of love and nature, and Walter Scott had already appeared. While I have no doubt that this awakening was in the main due to causes outside the domain of organized Christianity, the most discerning historians would not exclude altogether the revival spirit from its origins. A writer in the *London Spectator*, July 15, 1899, insists that: "Wesley and his co-workers produced not only a great moral, but also a great intellectual change in England."

This period was also notable for its political agitation. The war of independence had wrought wonderful changes everywhere.

It had kindled the fires of liberty and created longings for freedom, which first found expression in France, and would have spread all over Europe but for the Reign of Terror. This revolutionary movement, though it seemed to come from the disabilities of oppressed colonists and the unmatched wretchedness of the masses of Europe, had its distinctly religious element. For when cries of the masses for bread and the thunders of contending parties came before the true spirit of Christianity, Schleiermacher, one of its most discerning interpreters, unfolded more of its true meaning than had yet been seen, and proclaimed the true message of the revolution—that Christianity was essentially social, and the church the brotherhood of man. Under the stimulus of these changes the Christianity of this century was born, and immediately addressed itself to the task of reorganizing its resources. In 1800 the Church Missionary Society was founded; in 1803, the Sunday School Union; in 1804, the British and Foreign Bible Society. In 1812 the same spirit manifested itself in America in the organization of the American Board; in 1814, the General Missionary Convention of the Baptists; in 1815, the Tract Society; and in 1817, the Colonization Society. Nor should we overlook in these organizing movements those societies for the abolition of slavery, which have been of such immense moment in the history of this country and are so distinctively religious in their origin. To the Friends of Pennsylvania belongs the honor of the first society, founded 1774. But to Methodists we owe the strongest and greatest of these societies. In their conference of 1780 they declared that “slavery is contrary to the laws of God and man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion.”

Taking all these things into account, it seems as if Christianity, with prophetic foresight, was at the very beginning of the century anticipating the needs and development of the coming hundred years.

At this period also there were signs that Christianity would have to return to its primitive Apostolic condition and depend on her own resources for the success of her projected undertakings, and come to rely less and less on the support of the State and patronage of princes. The church began to appeal to her

own constituency, poor as well as rich, for voluntary offerings. In this country the great Protestant bodies had to provide means for the building of churches, for schools and other benefactions, as well as to defray current expenses of worship. And when it is remembered that most of these institutions have been established during the past century, the amount of money freely contributed indicates what can be achieved in the future. In the earlier ages the expenses of religion had been borne as an exacting imposition, from which there was no relief. But there now began the development of true benevolence. Now the people gave to the support of Christianity instead of paying for its ministrations. The voluntary system cultivates the spirit of benevolence and makes every contributor conscious that he has a real part to play in the advancement of Christianity.

Co-ordinate with these other evidences of the growth of the Kingdom of God was the consciousness of a mission to uplift man in his social condition. Some would ascribe the beginnings of this to the High Church movement and Cardinal Newman's self-sacrificing spirit. But I cannot see how a careful study of the question could fail to place it at an earlier date. The work of Robert Raikes for the dirty urchins of Sooty Alley was not simply to instruct them in the Scriptures, but to improve their social condition. Raikes was followed in his work of social redemption by the seventh Earl of Shaftsbury in his grand struggle in behalf of the poor, and especially in shortening the hours of child labor. Then came John Howard, Clarkson and Wilberforce, and other names of equal lustre. The work of these men was not under the patronage of the church; indeed, it was often opposed by the church or treated with indifference; but who will say that they were not inspired by the spirit of Christianity?

Great advance has been made since these early days by the church toward a grander social ideal. But still how far does she feel herself from the beatific vision of modern theology and of the wisest and best of her thinkers of every shade of faith. This feeling of imperfection and struggle toward the ideal is a true sign of the life of the seed and warrants a deeper hope than ever before that some day the kingdoms of the earth will be the Kingdom of Our Lord, and that their politics will be the politics of the Sermon on the Mount.

The church has not, however, contented herself with dreaming of a time when society should be relieved of all her present ills. She has lent herself to the succor of poor and needy who are suffering under defective systems of present social life. London, Berlin, St. Petersburg, Paris, Vienna, New York, Boston, and other great communities are distinguished for their abundant philanthropies in the forms of hospitals, infirmaries, dispensaries, asylums, homes for the aged, lodging houses for the poor, shelters for waifs and neglected children, societies for inebriates, for the protection of animals, for the redemption of fallen women, and for other worthy purposes. In London five hundred charitable organizations spend \$5,000,000 annually ; in New York the amount expended exceeds \$4,000,000, and similar sums are devoted to benevolence in other communities, making in all a bewildering total. These benefactions call for extraordinary outlays in money, and must prove a serious drain on the resources of the people. Doubtless all of them, whether originating in the Old World or in the New, whether originating within the church or without, are indebted to Christianity for their existence. These are all significant signs of the growing strength of Christian feeling. But they pathetically demonstrate the sad failure of our political economy. They show us most plainly that our industrial system is not what it should be ; for if it were, much that is now lavished on charity would be spent on wages and the recipients would become more self-reliant by the change. Likewise they are signs of a troubled conscience, of an uneasy feeling that the evils of our age are largely the outgrowth of bungling methods and of a desire, if possible, to make atonement for the wrongs inflicted, and for the remedy of which neither within the church nor without has an adequate antidote yet been provided.

What adds to the pathos of it all, is that there is an ever deepening consciousness of the relative failure of charity. There is no appreciable narrowing of the domain of poverty or material reduction of the number of beneficiaries or removal of the causes of want. There seems to be a consensus of opinion among philanthropists that the machine consumes too much fuel for the work it does.

Mr. Carnegie, on being asked why he gave so much money to libraries, replied : "I undertake to help the swimmers, not the

submerged tenth," and there is sound philosophy in that. While the church must never forget the submerged elements of society, and must go out in as tender love to them as to any others, she must strive to help them swim, not "attempt the impossible—swim for them." It seems at present as though no schemes of beneficence would fully counteract the evils of the present industrial system. Only a complete regeneration of all the avenues of life would effect such a reform. But the Christian spirit should not and will not neglect her duty of benevolence to the masses of humanity, and in the coming years must address herself to the task of reorganizing her institutions, so as to insure a greater amount of work from the amount expended. The great denominations should come together and agree on some principle of co-operation in their benevolent work so that none of the worthy should be neglected and none of the needy be pauperized by unwise lavishness. This should be the direct work of the church, and not treated as an obligation which the commonwealth owes the citizen. When such an impression as this gets abroad, as in imperial Rome, the number of indigents, who are shameless, increase, and the more imperious their demands become.

Any sketch of the Christianity of the century, however imperfect, can never pass over the wondrous change which has taken place in understanding of the church with regard to the material sources of her faith. The Bible at the beginning of the century was regarded by the Protestant church as received from God almost without error, and inspired from cover to cover. But the unfolding of the Christian spirit has revealed the human element in its production. Worthy men had been moved to tell of their feelings, desires and ideals. And as they were human and erring, had imparted to this wondrous book their own characteristics. In fact, inspiration has entirely lost its former significance, and is now merely a way of saying that the Bible is a revelation of God. At the beginning of the century the Bible was believed to be true because it was inspired. To-day it is believed to be inspired because of its inherent worth. It is Truth that proves the inspiration, not inspiration the Truth.

I know that there are many devout souls that feel afraid of the criticism of the Bible which has been so characteristic of the



BAPTIST CHURCH AND TROLLEY LINE. MONTOWESE.

later years of this century. But I believe it to be but the unfolding of that Christian spirit which the book itself contains. We find in it sundry exhortations and divers explicit warnings, which are somewhat irrelevant if we are not to test the credentials of an alleged inspired man or book by the character of the teachings published. We read: "When a prophet speaketh in the name of the Lord, if the thing follows not nor comes to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him." Here, then, we have one claiming to be sent of God to be inspired, and yet he can be set aside if his testimony is false. When St. John writes: "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets have gone out into the world," and when St. Paul adds: "Prove all things," we have sufficient warrant for subjecting every alleged revelation to close and thorough scrutiny.

It is interesting to note that St. John, in closing his Gospel, does not ground its claim to be accepted on its inspiration, but on its truth, and that St. Luke, when he takes in hand to set forth in order a declaration of these things, reminds Theophilus of his eminent qualifications for the task, but inspiration is not mentioned among them. Our Saviour likewise, in His controversies with the Jews, never assumes that whatever He says should be believed because He said it, but only and always because it is true. He challenges investigation, and expects that He will be finally judged by the same rule that He employs in judging others. This same principle is evolved from the findings of Higher Criticism. While it concedes that there is an inspired revelation in the word of God, it impresses on us the necessity of search, of inquiry, that the divine may be discriminated from the human; the true from the erroneous; the essential from the adventitious; the permanent from the evanescent. In pursuing these investigations critics may think they have reached some absurd conclusions and may lay down for themselves canons of criticism distinctive of the supernatural; but, while these extremes are to be deplored, they do not invalidate or discredit the obligation "to prove all things."

We are told that this individual enquiry will unsettle faith and lead to alienation and divisions in the Christian world. Is it not



EATON BROTHERS' HOMESTEAD.

fair to ask: Has any other theory saved the world from this? Has verbal inspiration saved the spectacle of sect and schisms, wrangling parties and hostile camps? Has it protected the Scripture from reckless, irreverent, ridiculous and contradictory interpretations? If it has not, where is its practical advantage? An infallible word which forbids serious search into the real truth of its position, calls for an infallible interpreter of that word, and the Church of Rome is the only place where one who has this for his foundation stone will be at rest.

But how shall we know what is from God, and what from man, and what is binding on us, and what is not? How know? Set the imprecatory Psalms over against the Sermon on the Mount, and is it conceivable that the feeblest intellect should fail to detect the immeasurable distance between them or for one moment doubt which was authoritative in human conduct? Discrimination is not a difficult task; and under either hypothesis it is unavoidable. Though we may believe every word in the Bible has been dictated, that does not commend to us the conduct of Samson, Ahab, Judas and other kindred souls, we set these men aside just as we do some hasty and violent expressions which have fallen from the lips of some Bible saints, as not being for our imitation. Whether we like to do so or not, we must discriminate if we are to be helped by the Scriptures.

I believe it, then, to be one of the evidences of wondrous growth of Christianity during the past century that the Bible is no longer left as an unquestioned book, but by careful and thoughtful research has been found filled to the brim with warm human interest and with a life superior to the life of contemporaries because of a unique presence and immanence of a distinctly divine element. It will matter little what the critics lay aside of low ethical worth or to whom they ascribe it as author, so long as they get at the Truth and give us something that will be of practical value for Christian living. For Truth is far better than fiction, and true living than any ecclesiastical theory of inspiration.

Unavoidably under such changing life outward expressions of man's religion have materially changed. A recent writer sums this change up entirely in the tendency toward humanism. Not

strictly speaking, the humanism of the Reformation, but the humanism of Christ. This humanism is essentially evangelical. While it regrets the hard, rigid and arid features of Augustinianism and its offspring Calvinism, it cherishes the fundamental doctrines of Grace and finds the key to their meaning in the Fatherhood of God and the brotherhood of man. It talks not at all about predestinations and reprobations. It does not dwell on Divine wrath; feels that such preaching has been overdone; it has no confidence in limited atonements or in anything "limited" that represents the Almighty, except His anger; it has little patience with the "schemes of redemption," presumptuously attributed to His wisdom, and which not infrequently have furnished evidence of man's folly; but instead, it magnifies the love of God, beholds that love in the sacrifice of Christ, believes that through that love humanity is begotten again to love.

While I am not oblivious to the fact that numbers still adhere to the cold rigidity of Calvinism and think more of God's wrath as a power for good than of His all-conquering love, still I believe the tide has turned and men are coming surely, if slowly, to believe in the Divine humanism of the Christ.

Equipped as it is for the coming years, Christianity cannot stand still; she must progress. Gradually she is approximating toward the sublime ideal. There is a power in the Divine seed; it shall grow and spread until it shall become a kingdom on whose boundaries the sun shall never set, and against whose power the gates of Hell shall nevermore prevail. Yes, it is coming! All signs point to its approach, and however the hearts of men may falter and fear, and however they may construe difficulties into prophesies of dire disaster, the instructed ear cannot be deaf to the sweet promises sounding in the closing hours of the nineteenth century concerning the spiritual unfolding of Christianity in the twentieth.

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MONTOWESE, CONN.

Organized June 12, 1811.

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Kober, Miss Nellie	Robinson, Eliza <i>Chapman</i> }
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UNION MISSION CHAPEL,
 CLINTONVILLE.

UNION MISSION CHAPEL, CLINTONVILLE.

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Religious service Sunday evenings. Affairs controlled by an Executive Committee.

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The meetings held are undenominational, the desk being supplied by clergymen and laymen from surrounding churches.



Photo by Thorpe.

OLD MILL ON THE MUDDY RIVER.

SERMON

PREACHED IN

ST. JOHN'S EPISCOPAL CHURCH,

North Haven, Conn., December 30, 1900,

BY

THE REV. LOUIS A. PARSONS, *Rector*.

“And thou shalt remember all the way which the Lord thy God hath led thee.”—Deut. viii:2

This command of Moses, the man of God, comes at a time when it is needful that Israel remember the past.

The forty years of probation in the wilderness have drawn to a close—years, designed, as Moses tells them, to humble them, to prove them, to know what was in their heart, whether they would keep God's commandments or no. These years have been marked by much suffering and sore trial, as indeed all periods of probation must necessarily be. Many a dreadful experience has seemed at the time of its happening to signal the destruction of God's chosen people, but out of every such apparent disaster has come a mighty and marvelous deliverance. Each perilous experience has but served to manifest “the mighty hand and the stretched out arm,” whereby the Lord their God has protected and preserved them that have trusted in Him and kept His Commandments.

And so these years have served in the first place as a great test by which God has proven the hearts of those whose loyalty and obedience has fitted them for participation in a wider fulfillment of His purposes in the Promised Land.

But the years have served yet another purpose—they have served to reveal the nature and the will of God. “And thou shalt remember all the way which the Lord thy God hath led thee,”—remember it as a God-given opportunity of proving your fitness to share the privileges and responsibilities of a larger,

happier life,—remember it, too, as the blessed disclosure of God's love and mighty purpose for His people—"and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

It is well to remember the past—profitable to look back over the years that have gone for the lessons they teach us.

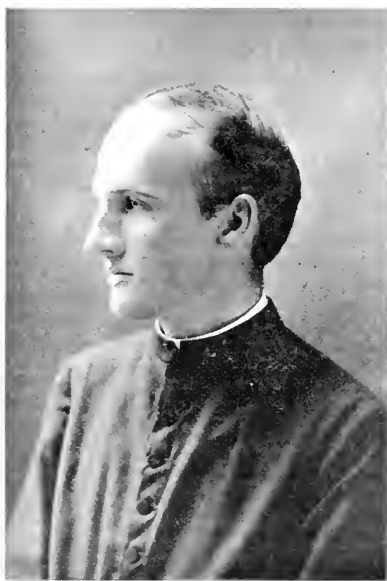


ST. JOHN'S CHURCH AND RECTORY.

"Distance," we say, "lends enchantment to the view." Yes, it lends enchantment because it lends perspective. To see the beauty of a landscape we must see it from a distance. At close quarters we lose the effect, because we lose the proportions. But once let the distance of a mile or more intervene, and we begin to see things in their true perspective.

Just so the distance of years is necessary to a true estimate of life. Its events are then seen in their relative importance and

true meaning. Each experience, at the time so painful, and seemingly disastrous, now assumes a widely different aspect, because seen in its relations to the whole. Life's perspective is gained and its troubles become blessings. "It is good," says the Psalmist, as he looks back over his life, "it is good that I have been afflicted"—good, because, as he reviews his life, and sees it in its true perspective, he perceives a school of discipline whose long succession of apparent disasters and misfortunes are seen



THE REV. LOUIS A. PARSONS.
Rector St. John's Church.

to have been blessed opportunities of spiritual growth. "It is good that I have been afflicted, that I might learn thy statutes?"

The true object of life is Character. And all life's various vicissitudes, when seen in their continuity, become stepping stones to nobler spiritual achievements and the Christlike Character.

The all important thing, however, is that we regard and accept them as such—that we bear our prosperities with Christlike

humility, our adversities with Christlike patience and faith. And so whate'er may be our earthly lot, we may each succeeding year look back upon the many that are gone with the deepest sense of gratitude, not because they have brought us wealth, but because they have brought us character; not because they have brought us fame, but because they have brought us peace; not because they have brought us nearer the attainment of some earthly ambition, but because they have brought us nearer Jesus.

"I do not ask, O Lord, that life may be a pleasant road;
I do not ask that thou wouldst take from me aught 'of its load.
I do not ask that flowers should always spring beneath my feet;
I know too well the poison of the sting of things too sweet.
For one thing only, Lord, dear Lord, I plead; Lead me aright,
Though strength should falter, and though Heart should bleed.
Through peace to light.
I do not ask, O Lord, that Thou shouldst shed full radiance
here;
Give but a ray of peace, that I may tread without a fear.
I do not ask my cross to understand my way to see;
Better in darkness just to feel Thy Hand and follow Thee.
Joy is like restless day; but peace divine, like quiet night.
Lead me, O Lord, till perfect day shalt shine, through peace
to light."

And then, if the years reveal to us the meaning and purpose of life—they just as truly reveal to us the nature and designs of God. Through all the years there shines that continual manifestation of God's love and purpose for His children. Whether it be time of peace or time of war; long stretches of prosperity, or decades of disaster; great epochs of progress, or sad epochs of retrogression—through all alike the divine purpose unceasingly unfolds itself. Time was when men took a partialistic view of God's government of the world—when they thought that He cared and legislated for some and not for others. But that day is past, thank God, and to-day such partialistic view is impossible—impossible, because to-day anything like a partialistic view of His love is incredible. To-day, we are certain that He loves all men, irrespective of race, generation, color or conditions—loves them with an affection divine and impartial. And we know, too, to-day, that all things come from God, and because we know this, we are confident that He is present in our sorrows

just as truly as in our joys, in time of adversity just as really as in season of prosperity.

Even the sins of mankind serve to manifest the inexorable righteousness of God, and the punishments which they entail are but the evidence of His infinite love. Men are making history whenever they think, feel, and act; and history is the revelation of God's purpose, because it is the manifestation of man's nature and destiny. Human life in all its phases and conditions is the disclosure of human character and its issues. And so the years are all consecutive chapters in that great and glorious Book of Revelation, which all mankind is unconsciously writing by thought and deed—the great spiritual history of the race in which we see the key to all other histories, and without whose light they are all delusive and insufficient.

It is God's great purpose shining through the years which imparts to them the unity of one sublime movement of life and love, and the fathomless significance of the working out of a will which overlooks no detail however slight, and forgets no life however obscure and insignificant.

Surely the years are all divine because they come from God. As a poet has said:—

A mighty Hand from an exhaustless urn
Pours forth the never-ending flood of years
Among the Nations. How the rushing waves
Bears all before them, on their foremost edge,
And there alone is life. The present there
Tosses and foams, and fills the air with roar
Of mingled noises * * * *
* * * * Beyond
That belt of darkness, still the years roll on
More gently, but with not less mighty sweep,
They gather up again and softly bear
All the sweet lives that late were overwhelmed
And lost to sight, all that is there was good,
Noble and truly great, and worthy of love—
The lives of infants and ingenious youths,
Sages and saintly women who have made
Their households happy; all are raised and borne
By that great current in its onward sweep,
Wandering and rippling with caressing waves
Around green islands with its breath
Of flowers that never wither."

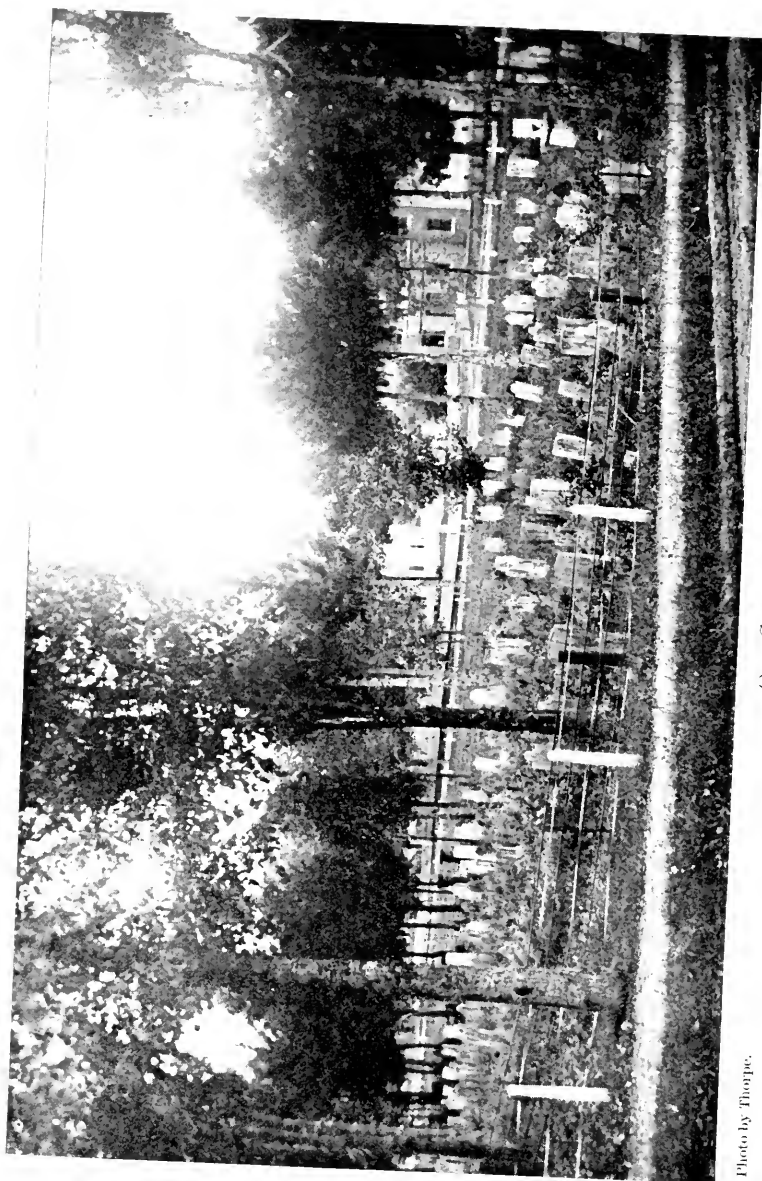


Photo by Thoppe.

OLD CEMETERY.

"And thou shalt remember all the way which the Lord thy God hath led thee."

When these words were first spoken the Children of Israel stood on the brink of Jordan—upon the very threshold of the Promised Land. One era in their progress has closed, another is opening up before them. Behind them lie the forty years of trial in the wilderness, before them stretches the future of glorious promise. And it is at this very point of transition that Moses bids them remember the past—remember all the way which the Lord thus has led them.

In their eagerness to enter upon this new period of their career—to acquire its privileges and taste its blessings—their disposition, doubtless, was to forget the past and the lessons which its experience had brought them, and rush blindly into the future.

But no, there must be a pause—a recollection of the past—a summing up of its lessons. Experience is a good teacher, and the past with its experiences must ever be the storehouse of principles which shall guide the future of these men of Israel.

We find ourselves to-day, my friends, in a somewhat similar situation. We are standing upon the threshold, not only of a new year, but of a new century. Behind us lie one hundred years of mighty achievement in every department of human life and thought.

For the world at large it has been a century of remarkable progress. For our nation in particular it has been a period of most rapid development. But it is not my purpose this morning to go back over these years and review in detail the events, discoveries and products that have marked its progress and made it great. The newspapers and magazines have done all this with a thoroughness which leaves nothing to be said. Nor do I propose to prognosticate the future that lies wrapped in the century before us. My purpose is simply to apply to the years of this passing century what I have already said of the years in general—that their significance lies, not in their record of great achievements and material progress, but in their disclosure of life's meaning and purpose, and their manifestation of the nature and design of God. It is this, indeed, which gives to the years their true value and significance. Then let us profit by it. And as



Photo by Thorpe.

RESIDENCE OF THE LATE REV. WILLIAM T. REYNOLDS,
Pastor of the Congregational Church, 1863-1893. Pastor Emeritus, 1893-1899.
(Site of the Nathaniel Thorpe Place, 1680.)

we stand ready to enter upon another century's career let us pause a moment—remember the past—recall its lessons. Let us see in each event and crisis, in every prosperity and adversity of the past—a stepping stone to greater spiritual attainment. And in every such experience, let us note, where men have been true to their highest ideals, and governed by the best and noblest motives, the inevitable outcome has been an acquisition of character which is always the greatest strength and power that we can possess.

And let us perceive, too, as we review the years, the light of God's love and purpose shining through them. It is this ever-growing manifestation of the all-embracing love of God and the gradual fulfilment of His mighty purpose that give to the years a unity and significance truly divine.

God is the Father of every human life, however insignificant or obscure, and His desire and purpose is that every human life shall know His love, and come to the knowledge and likeness of Jesus Christ. May these facts and principles guide us as we enter upon this Twentieth Century which is opening before us. May it be a century of spiritual perception and progress, and may its years witness to all ever widening and deepening sense of the Fatherhood of God, and the brotherhood of men—and so to the hastening of that day when the kingdoms of this world are become the Kingdom of our Lord and of His Christ.

ST. JOHN'S (EPISCOPAL) CHURCH.

Officers of the Parish, January 1, 1901.

THE REV. LOUIS A. PARSONS, *Rector*.

HUBERT F. POTTER, *Senior Warden*.

FRANK L. STILES, *Junior Warden*.

Vestrymen.

HOBART BLAKESLEE,

JOSEPH PIERPONT,

EDWIN H. PARDEE,

HERBERT P. SMITH,

CHARLES W. DUDLEY.

HARRY C. BEERS, *Clerk*.

ROMANTA T. LINSLEY, *Treasurer*.

Compiled by R. T. Linsley.

St. John's Church was one hundred forty-two years old April 24, 1901. It was organized as a parish church of the Church of England, in 1759. A society, in some form, had existed from 1722 to 1759.

The first confirmation, one of the earliest in this country, was in 1786, by Bishop Seabury, the first Bishop of Connecticut and of the Protestant Episcopal Church. The next was by the same Bishop in 1795. Thirty-two persons were confirmed by him. In 1811 thirty-seven persons were confirmed by Bishop Jarvis, the second Bishop of Connecticut. Between 1821 and 1845, during the Episcopate of Bishop Brownell, the third Bishop of Connecticut, sixty-three were confirmed. Between 1852 and 1897, under the Episcopate of Bishop Williams, the fourth Bishop of Connecticut, two hundred forty-one were confirmed. Between 1898 and 1901, during the present Episcopate of Bishop Brewster, twenty-one have been confirmed. Total number confirmed, three hundred ninety-four.

The number of Episcopal families in 1801 was forty-one. The Grand List of the Episcopal Society in 1801 was \$4,548. In 1817

there were forty-two families and thirty registered communicants. In 1830 thirty families and forty registered communicants. In 1840 forty-four families and forty registered communicants. In 1859 St. John's Church celebrated its one hundredth anniversary. In that year there were fifty-five families and seventy-two registered communicants. In 1870 there were sixty-two families and one hundred registered communicants. In 1880 seventy-six families and one hundred twenty-eight registered communicants. In 1901 there are one hundred four families, and parts of families, and two hundred eighteen registered communicants.



HUBERT F. POTTER.

Ex-Selectman.
Chairman State Dairymen's Association.
Warden St. John's Church.



JOSEPH PIERPONT.

Ex-Member General Assembly.
Treasurer Bradley Library.
Vestryman St. John's Church.

Between 1759 and 1857 thirty Episcopal clergymen officiated here, at different times, and each only part of the time. No clergyman resided here before 1833; and no one was elected rector of the parish, with residence here and services every Sunday, before 1857. Between that date and 1899 there were nine

rectorships. They were short, except two—the rectorship of the Rev. E. L. Whitcombe, seven years and four months, between 1869 and 1877, during which thirty-five persons were baptized, forty were confirmed, and the offerings greatly increased; and the rectorship of the Rev. William Lusk, nineteen years, between



THE REV. WILLIAM LUSK.

Rector St. John's Church 1880-1899.

1880 and 1899, during which one hundred six persons were baptized, one hundred thirty confirmed, and a number were waiting for confirmation at the close of the rectorship. This period, between 1880 and 1899, is the period of greatest advance in the history of St. John's Church, in the number of families, baptisms,

confirmations and registered communicants; and in church music, organized work, and in the offerings and wealth of the people. During this period the endowment fund of the parish reached the sum of \$18,000. The present rectorship, beginning in 1899, is the tenth.



HERBERT P. SMITH.
Vestryman St. John's Church.



EVELYN BLAKESLEE.
Warden St. John's Church fifty years.
Trial Justice Local Town Court
Member General Assembly, 1851.
Ex-Selectman and Town Agent.
Died 1888.

REGISTERED COMMUNICANTS, 1901.

Resident.

Allen, Franklin	Butler, Margaret J.
Allen, Hobart B.	Cade, Charles T.
Allen, David F.	Cade, Fannie
Allen, Hiram	Clinton, George W.
Allen, Margaret	Clinton, Frances A.
Bailey, Samuel	Clinton, Grace A.
Bailey, Marina S.	Clinton, Friend
Bailey, Frederic E.	Clinton, Helen G.
Bassett, Herbert I.	Clinton, Evelyn B.
Bassett, Frances S.	Clinton, Florence A.
Beach, M. Elizabeth,	Clinton, Elbert G.
Beach, Nettie A.	Clinton, Ella J.
Beers, Harry C.	Clinton, Robert J.
Bigelow, Lucy A.	Clinton, H. Matilda
Bigelow, Glenna M.	Clinton, Bessie E.
Bishop, Joseph E.	Clinton, Anson B.
Bishop, Margaret S.	Clinton, Mary C.
Bishop, Walter H.	Clinton, H. Wilson
Bishop, Kitty L.	Clinton, Emily B.
Bishop, Lucy M.	Clinton, Eliza J.
Bishop, Edwin S.	Crampton, Hannah E.
Bishop, Mary A.	Davis, Emma J.
Bishop, Clarissa M.	Divine, Hervey O.
Blakeslee, Hobart	Divine, Eliza A.
Blakeslee, Elnora M.	Doolittle, Mary A.
Blakeslee, Arthur A.	DuBois, Catherine L.
Blakeslee, George N.	Dudley, Charles W.
Blakeslee, John H.	Dudley, Flora E.
Blakeslee, Etta A.	Dudley, Edmund J.
Blakeslee, Ruby A.	Dudley, Phœbe J.
Blakeslee, Florence G.	Fowler, Maltby
Blakeslee, Philip C.	Gabaree, Julia A.
Blakeslee, Donald G.	Gilbert, Stephen G.
Blakeslee, Lucy L.	Gilbert, Celia L.
Blakeslee, Minnie A.	Goodyear, Ellen M.
Blakeslee, Sina	Goodyear, Anna L.
Bradley, Elizabeth L.	Goodyear, Robert W.
Bradley, Eva S.	Goodyear, Sarah A.
Brockett, S. Roena	Goodyear, Mary B.
Brockett, Edith L.	Harrison, Reuben
Buckingham, Henry W.	Harrison, Jennie A.
Buckingham, Henrietta A.	Harrison, Burdett



Photo by Thorpe.

VIEW NORTHWEST CORNER OF GREEN.

The house on the left was built by Dr. Joseph Foote, 1794. Later it became the residence of the Rev. Orson Cowles. It is now owned by Frank L. Stiles. The building in the centre is the old tavern once owned by Jesse Andrews.

- Heaton, Charles L.
 Heaton, Edward L. L.
 Hipelius, Ida E.
 Hitchcock, Sarah E.
 Hull, John W.
 Hull, John S.
 Hull, Martha J.
 Hull, Minnie D.
 Hull, Marietta R.
 Hull, Edward P.
 Hull, Carry E.
 Hull, Harriet A.
 Keigwin, Henry C.
 Keigwin, Clara E.
 Keigwin, Herbert A.
 Keigwin, Clarence H.
 Keigwin, Flora
 Laverty, Isabella
 Laverty, Birdie M.
 Leete, William P.
 Leete, Mary E.
 Leete, Cynthia M.
 Linsley, Romanta T.
 Linsley, Angeline B.
 Lord, Austin B.
 Lusk, The Rev. William
 Lusk, Clara H.
 McCabe, Howard E.
 Maginness, Carrie E.
 Mansfield, Polly C.
 Mansfield, Isaac E.
 Mansfield, Mary D.
 Mansfield, Josephine M.
 Marks, Marcus D.
 Marks, S. Elizabeth
 Moulton, Mabel B.
 Munson, George O.
 Munson, Ellen F.
 Munson, Lucy T.
 Parsons, The Rev. Louis A.
 Parsons, Edwin A.
 Parsons, Mary I.
 Pardee, Edwin H.
 Pardee, Elizabeth M.
 Pardee, Louisa L.
 Pierpont, Joseph
 Pierpont, Hattie B.
 Pierpont, Richards B.
 Pierpont, Harriet R.
 Potter, Hubert F.
 Potter, Catharine A.
 Potter, Walter F.
 Potter, Martha E.
 Potter, Emma A.
 Potter, Mattie E.
 Pratt, Charles C.
 Priesley, Leonard
 Redfield, Ida L.
 Redfield, Fannie M.
 Redfield, Ethel F.
 Rice, Walter W.
 Rice, Esther S.
 Sexton, Margaret E.
 Shepherd, Sarah M.
 Smith, Herbert P.
 Smith, Mary J.
 Smith, M. Grace
 Smith, Ellsworth J.
 Smith, Herbert W.
 Smith, Martha J.
 Smith, Susan A.
 Smith, Walter E.
 Stiles, Frances E.
 Stiles, Ezra L.
 Stiles, Ellen M.
 Stiles, Frank L.
 Stiles, Mary A.
 Stiles, William L.
 Stiles, Lizzie E.
 Stiles, Frederic H.
 Stiles, Ellen G.
 Stiles, Leila B.
 Stiles, Alice M.
 Stiles, Edgar H.
 Stiles, Leroy I.
 Stiles, George W.
 Stiles, Mary E.
 Stiles, Flora E.
 Stiles, Rosabelle C.
 Thomlinson, John A.
 Thomlinson, Fanny M.
 Thomlinson, Matthew H.



VIEW OF GREEN, 1901.

Photo by Smith.

This tract—eight acres—was donated by the Rev. James Pierpont, 1714. The first meeting house was built upon it, 1730-1742. The cemetery was laid out, 1720. The second meeting house was built upon it, 1730-1742. In the extreme right hand corner is the site of the Revs. Wenmore and Stiles' parsonage, 1718-1760, now owned by Henry D. Todd.

Thorpe, Rufus
 Thorpe, Emily L.
 Todd, Martha A.
 Todd, Oliver S.
 Todd, Emma L.
 Todd, Anna E.
 Todd, Lina F.
 Todd, Amanda F.
 Tuttle, H. Louise
 Tuttle, Angelina M.

Non-resident.

Austin, Mary E.
 Brockett, Grace C.
 Brockett, Walter D.
 Brockett, Frank L.
 Brockett, Grace G.
 Brockett, Melissa
 Blakeslee, Catharine A.
 Blakeslee, Fannie J.
 Cheney, Susan B.
 Clark, Herman D.
 Clark, Ida F.
 Divine, John H.
 Divine, Alice E.
 Devine, Lucy A.
 Forbes, Nathaniel D., Jr.
 Forbes, Edwin L.

Forbes, Rubert W.
 Hoadley, Alice E.
 Johnson, Anna C.
 Laverty, John J.
 Laverty, William
 Lucas, Le Etta J.
 Mansfield, Caroline M.
 Marks, Mabel S.
 Mansfield, Celia A.
 Palmer, Mary B.
 Pierpont, George R.
 Pierpont, Anna B.
 Pierpont, Anna I.
 Terrell, Harriet A.
 Trowbridge, May C.
 Warner, Helen S.

Summary.

Total number of registered
 communicants, 218

Resident, 75 males.

111 females.

Total, 186

Non-resident, 10 males.

22 females.

Total, 32

THE LADIES' GUILD OF ST. JOHN'S CHURCH.

Organized October 11, 1877.

MRS. REUBEN HARRISON, *President.*

MRS. HARRIETT R. PIERPONT, *Secretary and Treasurer.*

Bailey, Mrs. Samuel
 Bassett, Mrs. Herbert I.
 Bigelow, Miss Lucy A.
 Blakslee, Mrs. Hobart
 Bradley, Mrs. Charles
 Brockett, Mrs. Albert
 Clinton, Mrs. Isaac
 DuBois, Mrs. W. R.
 Dudley, Mrs. Charles
 Gilbert, Mrs. Stephen G.
 Goodyear, Mrs. E. D. S.

Goodyear, Miss Mary
 Hull, Mrs. John
 Mansfield, Mrs. Isaac E.
 Mansfield, Mrs. Irving
 Pardee, Mrs. Louisa
 Pierpont, Mrs. Joseph
 Shepherd, Mrs. Sarah
 Smith, Mrs. Herbert P.
 Stiles, Mrs. Frances
 Stiles, Mrs. Ellen M.
 Thomlinson, Mrs. John A.

MEMBERSHIP OF DAUGHTERS OF THE KING.

St. John's Church.

Organized May 17, 1892.

MRS. WILLIAM S. STILES, *President*.MRS. WILLIAM P. LEETE, *Secretary*.MRS. HERBERT I. BASSETT, *Treasurer*.

Austin, Mrs. Ellsworth A.

Bigelow, Miss Lucy A.

Blakeslee, Mrs. Florence

Blakeslee, Mrs. John H.

Blakeslee, Mrs. Whitney

Bradley, Mrs. Charles W.

Cheney, Miss Susan B.

Clinton, Mrs. Anson B.

Doolittle, Mrs. Mary A. B.

Dudley, Mrs. Charles

Dudley, Mrs., Edward J.

Gabaree, Mrs. Joseph

Goodyear, Miss Anna L.

Gilbert, Mrs. Stephen G.

Harrison, Mrs. Reuben

Hull, Mrs. John S.

Lavery, Miss

Lucas, Mrs. Willis

Lusk, Mrs. William

Mansfield, Mrs. Isaac E.

Maginnis, Miss Caroline

Pardee, Mrs. Edwin H.

Pierpont, Mrs. Joseph

Potter, Mrs. Hubert F.

Redfield, Mrs. Ida L.

Rice, Mrs. Wallace W.

Smith, Mrs. Herbert P.

Stiles, Mrs. Ellen M.

Stiles, Mrs. Frank L.

Thomlinson, Mrs. John A.

Todd, Mrs. O. Sherwood

CHAPTER 1251, BROTHERHOOD OF SAINT
ANDREW.THE REV. LOUIS A. PARSONS, *Ex-officio*.HERBERT WILLIAM SMITH, *Director*.HARRY CROSWELL BEERS, *Secretary*.EDWARD LEE HEATON, *Treasurer*.

Smith, Walter

Devine, Hervey O.

Smith, Ellsworth Johnson

Tomlinson, Matthew Henry

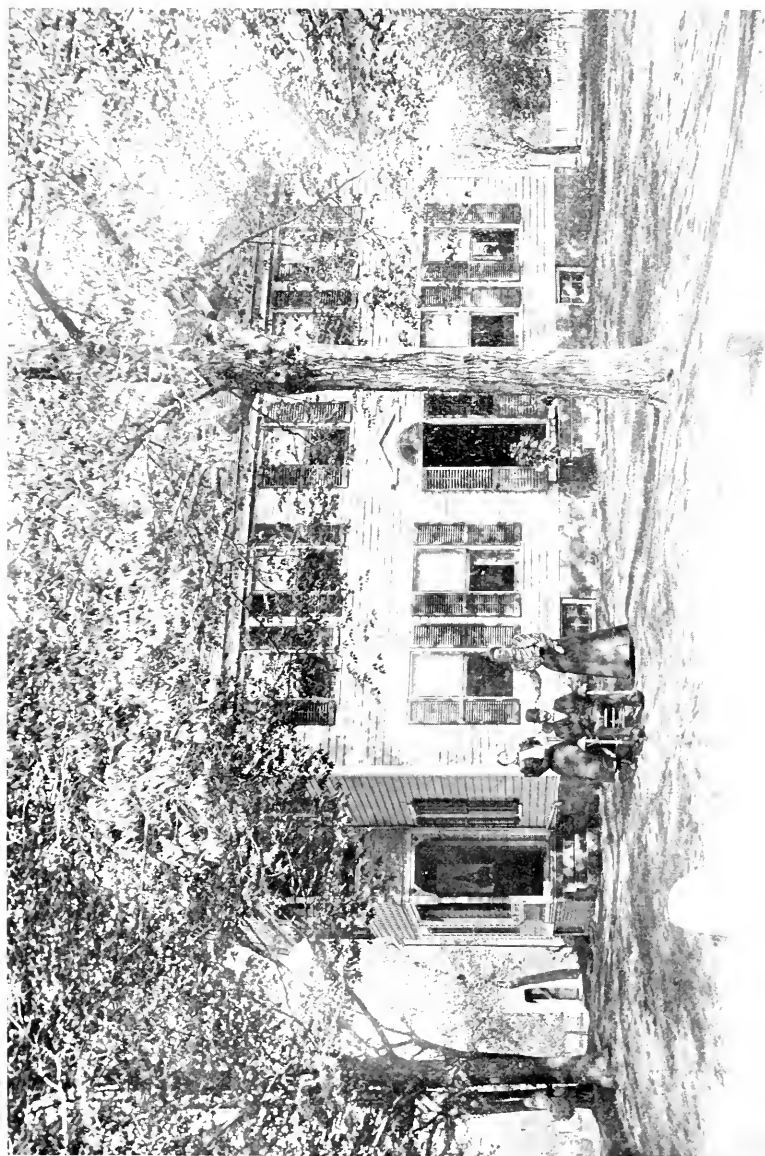


Photo by Hutton.

RESIDENCE OF THE LATE EDWARD L. LINSLEY.

PARISHIONERS OF ST. MARY'S (CATHOLIC) CHURCH, HAMDEN.

Organized 1854.

THE REV. WILLIAM J. DULLARD, *Pastor*.

RESIDENT IN NORTH HAVEN.

Barber, Joseph
Barber, Mrs. Joseph
Barber, Miss Alice
Barber, Miss Ellen
Barber, Frederic
Barber, Miss Julia

Beauchamp, Joseph
Beauchamp, Mrs. Joseph
Beauchamp, Miss Edna
Beauchamp, Frederic
Beauchamp, George
Beauchamp, Isaac



CATHOLIC CHURCH, HAMDEN, CONN.

Burke, Michael E.	Higgins, Mrs. James
Burke, Mrs. Michael E.	Higgins, Miss Annie
Burke, Mrs. Michael	Kennedy, Daniel
Burke, Miss Florence	Kennedy, Miss Annie
Cummings, Mrs. Dennis	Kennedy, Miss Margaret
Cummings, John	Lehane, Mrs. Jeremiah
Cummings, Miss Mary	Lehane, Miss Nora
Drinkwine, Arthur	Leonard, Thomas
Drinkwine, William	Leonard, Mrs. Thomas
Drinkwine, Mrs. William	Lynch, Thomas
Drinkwine, Michael E.	Lynch, Mrs. Thomas
Drinkwine, Mrs. Michael E.	Moran, Miss Mary
Drinkwine, Eli	Moran, Thomas
Drinkwine, Mrs. Eli	Moran, Mrs. Thomas
Drinkwine, Miss Laura	Moran, Thomas
Drinkwine, Luke	Monahan, Philip
Drinkwine, Michael	Monahan, Mrs. Philip
Drinkwine, Mrs. Michael	Nielson, Walford
Dumond, Mrs. Ellen	Neilson, Mrs. Walford
Dumond, Miss Emma	Rice, Edward
Dumond, Frederic	Rice, Mrs. Edward
Dumond, Joseph	Rice, Miss Margaret
Halligan, James	Rowan, Mrs. Joseph
Halligan, John	Roarke, Peter
Halligan, Mrs. John	Roarke, Mrs. Peter
Halligan, Patrick	Roarke, John
Halligan, Mrs. Patrick	Roarke, Peta
Halligan, William	Roarke, Miss Kate
Halligan, Mrs. William	Roarke, Eliza
Halloran, Andrew	Roarke, Agnes
Halloran, Mrs. Andrew	Ward, Mrs. Ann
Higgins, James	Ward, Thomas

BUILDING STATISTICS.

Compiled by SOLOMON F. LINSLEY, *Contractor*.

The following list comprises residences which have been erected in the town during the last half century.

DISTRICT NO. 1.

Clinton, Merrit,	1853
Patten, D. Walter,	1855
Bassett, Lyman,	1860
Clinton, Robert J.,	1861
Blakslee, Zera T.,	1866
Fowler, Lewis I.,	1867
Beman, Wesley,	1867
Smith, Alonzo G.,	1869
Blakeslee, Hobart,	1871
Redfield, Charles,	1872
Hyde, L. Munson,	1875
Orcutt, Payson B.,	1875
Vibbert, George S.,	1877
Clinton, Andrew G.,	1886
Smith, Stephen,	1888
Fallert Brewing Co.,	1884
Sherwood, Clarence,	1898

DISTRICT NO. 2.

Corf, Henry P.,	1851
McGann, Edward,	1852
Austin, Andrew F.,	1857
Brockett, John E.,	1858
Palmer, George,	1859
Readings, George,	1859
Condon, Edward,	1860
Olsen, Per A.,	1863
Delamater, Louis,	1867
Jacobs, C. M.,	1869
Marks, Nathan H.,	1872
Barnes, Robert N.,	1876
Ball, Edwin,	1876
Bailey, Sarah,	1879
Barnes, Lucia B.,	1882
Gerwig, George,	1882
Kehoe, Maria,	1889

Olson, John A.,	1893
Munson, George,	1894
Brockett, Albert B.,	1897
Robinson, George,	1898

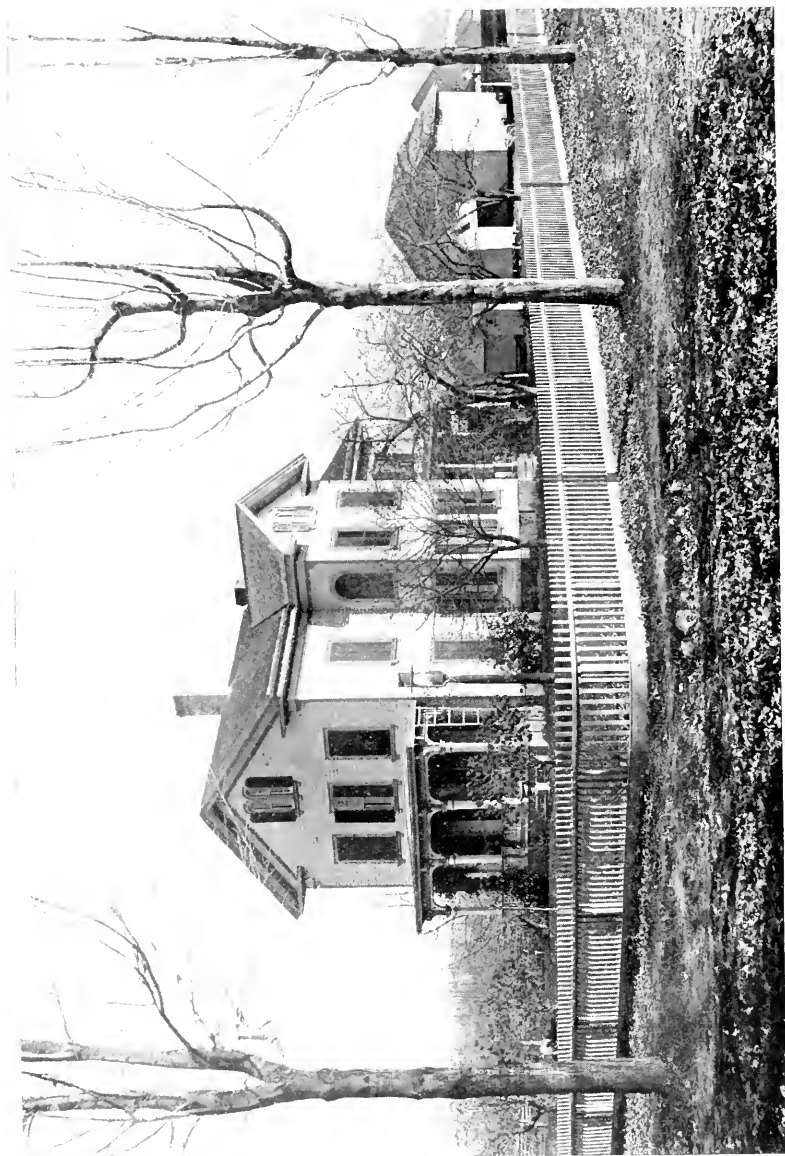
DISTRICT NO. 3.

Sackett, Samuel Mrs.,	1857
Hemingway, Merwin,	1857
Brockett, Luzerne A.,	1857
Foote, Henry,	1860



LIEUT. SOLOMON F. LINSLEY.

Veteran of the Civil War,
Member Post 17, G. A. R.,
Builder and Contractor,
Died March 13, 1901.



RESIDENCE OF HUBERT F. POTTER.



RESIDENCE OF LOUIS R. HEMINGWAY.

Saxton, Charles,	1861	Lehr, Gottfried,	1873
Culver, John,	1861	Schmidt, Caroline,	1873
Frost, J. Henry,	1861	Barnes, Mary R.,	1874
Robinson, Julia,	1866	Payne, Charles,	1875
Shea, James O.,	1867	Scott, Frances,	1875
Robinson, Willard,	1867	Feldstein, Abram,	1876
Brocksieper, F. W.,	1868	Kober, George,	1876
Potter, Hubert F.,	1869	Feldstein, Morris,	1876
Foote, Frank,	1869	Frost, Irving,	1876
Babb, Frederic,	1869	Scherb, Adam,	1876
Cody, Mrs. (2),	1870	Uhl, Adam,	1877
Hemingway, Louis,	1870	Bigelow, Irving,	1877
Barnes, George,	1870	Brown, Phebe,	1878
Tucker, Dennis W.,	1871	Schneider, Edward,	1879
Uhl, Louis,	1872	Schultz, Julius,	1880
Palmer, John F.,	1872	Foote, Judson,	1882
Bigelow, Irving,	1872	Fitch, Mrs.,	1883
Talmadge, George H.,	1872	Larkins, A. J.,	1885
Hoadley, John,	1872	Schauer, Frederic,	1887
Moulthrop, Sherman (heirs),	1872	Post Office Building,	1888
Eaton Brothers,	1872	"The Hermitage,"	1889
Davis, Richard,	1873	Frost, John,	1889



RESIDENCE OF ROBERT N. BARNES.



RESIDENCE OF CHARLES H. THORNE.



RESIDENCE OF ROMANTA T. LINSLEY.

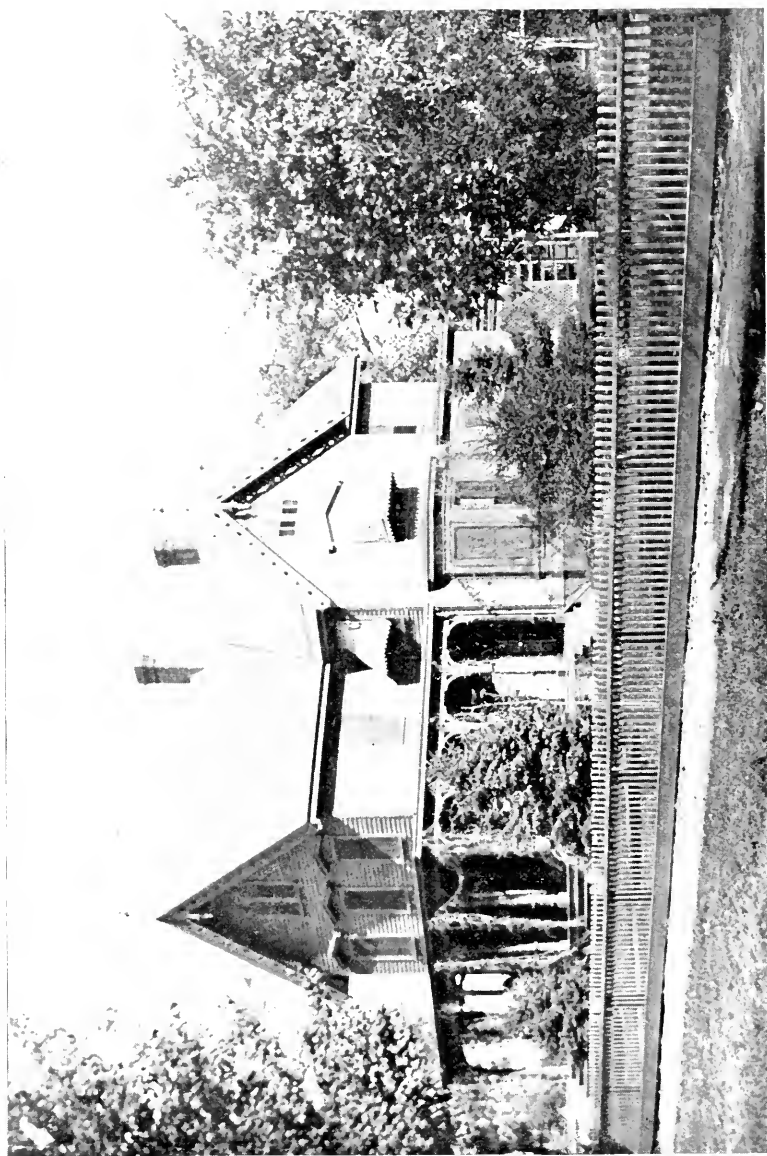


Photo by Thorpe.

RESIDENCE OF DR. R. B. GOODYEAR.



Photo by Heaton.

RESIDENCE OF FREDERIC C. BRADLEY.

Brocksieper, F. W.,	1889	Munson, James,	1853
Robinson, Nellie,	1890	St. John's Church Rectory, .	18
Brockett, Maria L.,	1892	Blakeslee, Henry M., . . .	1856
Hemingway, Edgar,	1894	Hine, Nelson W.,	1856
Hemingway, Robert,	1894	Bradley, Rowe S. (heirs), .	1858
"The Summerdale,"	1895	Carlson, Alfred,	1860
Wisner, Henry,	1895	Spencer, E. A.,	1860
Shea, James O.,	1895	Smith, Herbert P.,	1860
Frost, Clarence N.,	1896	Bailey, Samuel,	1860
Potter, H. F.,	1896	Barnard, James F.,	1866
Judd, Benise F.,	1896	Heaton, Julius W.,	1869
Pardee, Edwin H.,	1897	Frost, Alva,	1870
Hemingway, Frank,	1898	Dumond, Mrs. Ellen, . . .	1870
Beach, Wilbur E.,	1898	Linsley, Romanta T., . . .	1870
Anderson, J. P.,	1898	Stiles, Frank L.,	1870
Foote, Sybil A.,	1898	Goodyear, Dr. R. B., . . .	1871
Montowese Brick Co.,	1900	Robinson, Henry H., . . .	1871
Storrs, Hector W.,	1900	Thorpe, Sheldon B.,	1871
DISTRICT NO. 4.		Brockett, Frederic H., . . .	1871
Lord, Dr. Austin,	1851	Thorpe, Rufus,	1872
Dickerman, William E., . .	1851	Stiles, George W.,	1872
		Higgins, James,	1872



Photo by Thorpe.

RESIDENCE OF SHELDON B. THORPE.



Photo by Heaton.

RESIDENCE OF SOLOMON F. LINSLEY.



RESIDENCE OF GEN. E. D. S. GOODYEAR.

Todd, Mrs. Louisa, . . .	1872	Blakeslee, Arthur E., . . .	1890
Page, Mrs. Augustus, . . .	1872	Avigni, Paolo,	1890
Burke, Michael,	1873	Leete, William P.,	1892
Fowler, Maltby,	1873	Leete, Mrs. Mary,	1892
Smith, H. P.,	1874	Todd, Mrs. Amanda,	1892
Smith, Mrs. Caroline, . . .	1875	Thorpe, Henry L.,	1893
Bradley, Charles W., . . .	1875	Goodyear, Gen. E. D. S., .	1893
Forent, Joseph,	1876	Stiles, William S.,	1893
Blakeslee, Julius,	1876	Cong. Church Parsonage, .	1894
Munson, L. M.,	1876	Vibbert, Albert N.,	1895
Thorpe, Frank S.,	1876	Beauchamp, Joseph,	1896
Thorpe, Charles H.,	1878	Neilson, Walford,	1896
Keigwin, Henry C.,	1878	Squires, Frank N.,	1896
Pardee, George W.,	1883	Reise, Caroline,	1897
Halligan, Patrick,	1885	Gabarre, Joseph,	1897
Linsley, Solomon F., . . .	1884	Beers, Harry C.,	1898
Hyde, Albert A.,	1888	Munson, Ezra G.,	1898
Dumond, Mrs. Ellen, . . .	1888	Halligan, William,	1898
Avigni, Andrew,	1888	Dickerman, William E., .	1900
Drinkwine, Eli,	1889	Stiles, Frank L.,	1900
Burke, Michael E.,	1889	Stiles Brick Co., The (10),	
Rice, Edward,	1889		1874-1900



RESIDENCE OF FRANK L. STILES.



Photo by Heaton.

RESIDENCE OF WILLIAM P. LEETE.



Photo by Gillette.

RESIDENCE OF MERTON GILLETTE.

DISTRICT NO. 6.

Foster, Emanuel P., . . .	1851	Howarth, Alfred A., . . .	1872
Bradley, Andrew, . . .	1868	Lynch, Thomas, . . .	1872
Jacobs, Frederic E., . . .	1870	Mansfield, Isaac E., . . .	1875
Hitchcock, A. H., . . .	1870	Smith, Charles B., . . .	1876
Monahan, Philip, . . .	1872	Bassett, Herbert I., . . .	1879
Anderson, Mr., . . .	1876	Mansfield, Edwin L., . . .	1882
Buckingham, Henry, . . .	1889	Brockett, Frederic H., . . .	1885
Barker, David O., . . .	1899	Lehane, Jeremiah, . . .	1887
		Brockett, Ernest R., . . .	1889
		Goodsell, Wilson E., . . .	1890

DISTRICT NO. 7.

Smith, James E., . . .	1856	Shepherd, Mrs. Sarah, . . .	1890
Kennedy, Daniel, . . .	1860	Thomlinson, J. A., . . .	1891
Smith, George W. (estate),	1861	Mansfield, William L., . . .	1893
Tuttle, Amos (estate), . .	1863	Whitehead, Levi, . . .	1894
Stiles, Frank L., . . .	1867	Blakeslee, Frederic W., . .	1895
Gillette, Merton, . . .	1867	Dudley, Edward J., . . .	1896
Smith Brothers, . . .	1868	Dudley, Charles W., . . .	1896
Lane, Alfred A., . . .	1869	Stiles, Frank L., . . .	1897
		Marks, Marcus D., . . .	1898



RESIDENCE OF MRS. SARAH SHEPHERD.

DISTRICT No. 8.

Cooper, Levi J.,	1851	Terrell, W.,	1890
Beach, Joel P.,	1854	Bruce, James,	1891
Van Doran, William, . .	1857	Reis, Crevee,	1893
Vittorio, James,	1857	Jephson, L.,	1894
Downs, A. L.,	1857	Oberlin, Gustave, . . .	1895
Shares, Daniel W., . . .	1861	Bassett, Charles, . . .	1896
Shares, Horace P., . . .	1865	Spencer, B. F.,	1896
Bailey, Charles,	1869	Neilson, Milo,	1896
Todd, Sereno,	1871	Vogel, William,	1896
Stiles, Frank L.,	1872	Buell, C.,	1897
Ives, George W. & Son, .	1872	Guernot, A.,	1898
Abell, Oliver,	1880	Benedict, ———, . . .	1898
Coon, William,	1881	Peterson, Christine, . .	1898
Collett, Thomas,	1881	Iberson, Jenö C., . . .	1898
Austin, F. E.,	1882	Gilbard, T.,	1898
Wooding, Milo,	1882	Downs, George T., . . .	1899
Jensen, J. C.,	1883	Thompson, Soren, . . .	1899
Bedell, S.,	1884	Duekert, Antons, . . .	1899
Hurlburt, E. L.,	1885	Cooper, Mary F., . . .	1899
Wright, Charles,	1887	Mastrorio, Dominick, . .	1900
		Peterson, Caroline, . . .	1900



RESIDENCE OF WILLIAM B. ROBERTS.

THE BRADLEY LIBRARY.

Catalogue, 3,000 volumes.

THE REV. WILLIAM G. LATHROP, *President*.

MRS. HERBERT P. SMITH, *Secretary*.

JOSEPH PIERPONT, *Treasurer*.

MISS CLARA BRADLEY, *Librarian*.

This institution was incorporated by the General Assembly of Connecticut at the January session, 1884. It derived its existence from the munificence of the Hon. Silas Leverius Bradley, a citizen of Auburn, N. Y., who devised the sum of one thousand dollars "to be used in the founding of a library association in my native town of North Haven, Conn." Mr. Bradley died April 17, 1883. A public meeting of the citizens was called September 5, same year, to take action upon this bequest, at which time the



Photo by Thorpe.

MEMORIAL HALL.

following gentlemen were chosen to become the incorporators of the Bradley Library Association:

THE REV. WILLIAM LUSK, JR.	MALTBY FOWLER.
THE REV. WILLIAM T. REYNOLDS.	SHELDON B. THORPE.
THE REV. EMERSON S. HILL.	DR. BENJAMIN M. PAGE.
EDWARD L. LINSLEY.	

The work of organization began immediately, and the library was opened to the public at the residence of Dr. Austin Lord, on



MISS CLARA E. BRADLEY.
Librarian of the Bradley Library.

October 2, 1884. It remained at that place until January 1, 1887, when it was transferred to quarters provided free by the town in Memorial Hall.

Upon the death of Mrs. Jane L. Bradley, in 1891 (widow of the Hon. Silas L. Bradley), the library received a second legacy of one thousand dollars, and a valuable donation of books. During all the above period and up to October, 1893, this institution had been mainly supported by membership fees, but at the annual

town meeting, in the latter year, it was voted that upon condition of its being made free to the public, a grant of one hundred fifty dollars would be given it, with the implied understanding that so long as it continued free, the town would contribute to



ISAAC L. STILES.
Warden St. John's Church.
Selectman.
Member General Assembly.
Died July 1, 1895.

its support. This provision, so much desired, the directors hastened to comply with, and on October 6, 1893, it was to all intents and purposes declared a free public library. So satisfactory did this change prove, that at the annual town meeting, in 1894, the grant was raised to two hundred dollars.

The library has received further bequests of one thousand dollars each from the Hon. Isaac L. Stiles, of North Haven, Conn., and Dr. Judson B. Andrews, of Buffalo, N. Y.



DR. JUDSON B. ANDREWS.

Born North Haven April 25, 1834.
 Graduated from Yale College 1855.
 Member of Col. Ellsworth's Zouaves 1861.
 Enlisted 77th New York Vols. and made Captain 1861.
 Fought under McClellan in the Peninsular Campaign.
 Resigned Commission 1862.
 Completed Medical studies, Yale College, 1863.

Enlisted 19th Connecticut Vols. and made Assistant Surgeon 1863.
 Mustered out of Service 1865.
 Superintendent Buffalo, N. Y., State Hospital 1880.
 33rd Mason.
 Died at Buffalo, N. Y., August 3, 1894.
 (See 24th Report Buffalo Hospital, and American Journal of Insanity, July, 1892.)

The patronage is good. It is open Tuesday and Saturday, afternoon and evening.

MONTOWESE LITERARY SOCIETY.

Organized September 20, 1883.

MRS. THEOPHILUS EATON, *President*.

MISS CORA EATON, *Secretary*.

ALBERT H. ZUBER, *Treasurer*.

Barnes, Miss Flora	Pardee, Mrs. Edwin H.
Beach, Harry W.	Payne, Herbert
Beach, Howard	Payne, Miss Mary
Beach, Miss Ada	Robinson, Miss Nellie
Beach, Miss Eva	Schneider, Alex.
Bottome, Frank W.	Schneider, Miss Martha
Bottome, Mark S.	Shea, J. Edmond
Button, Arthur	Shea, Mrs. J. Edmond
Cooper, George H.	Smith, Miss Ruth
Cooper, Mrs. George H.	Storrs, Mrs. Irving H.
Cooper, Miss Marilla	Talmadge, Miss Bertha D.
Eaton, Robert O.	Talmadge, Miss Edith
Eaton, Mrs. Robert O.	Uhl, Miss Aurora
Eaton, Theophilus	Uhl, Miss Edith
Edwards, Oliver	Uhl, Miss Augusta
Hemingway, Miss Genevieve	Uhl, Miss Elizabeth
Jackson, The Rev. Charles W.	Uhl, Louis
Judd, Nelson	Zuber, Miss Amanda
Judd, Ross B.	Zuber, Ernest
Meyer, Fulbert G.	Zuber, Frank

WOMAN'S CHRISTIAN TEMPERANCE UNION.

MRS. CHARLES N. TURNER, *President*.

MRS. PAYSON B. ORCUTT, *Secretary*.

MRS. FREDERIC H. BROCKETT, *Treasurer*.

Baldwin, Miss Adella
Bannell, Miss Anna
Bannell, Mrs. Samuel
Bassett, Mrs. Aaron
Blakeslee, Mrs. Frederic W.
Blakeslee, Mrs. Zera T.
Bower, Mrs. Stephen H.
Bradley, Mrs. Frederic C.
Doolittle, Mrs. Mary A. B.
Dunham, Mrs. John J.
Eliot, Miss Mary W.
Elliott, Mrs. Whitney
Fowler, Mrs. Willoughby
Howarth, Mrs. Alfred A.
Howarth, Miss Gertrude L.
Ives, Mrs. Sylvia A.
Lathrop, Mrs. William G.
Mansfield, Mrs. Frederic L.

Maynard, Miss Nellie
Morse, Mrs. Henry H.
Shepherd, Mrs. Roswell J.
Squires, Mrs. Cornelia
Stevens, Mrs. Mariette
Stevens, Mrs. William W.
Sweet, Mrs. Herbert G.
Thorpe, Mrs. Franklin S.
Thorpe, Miss Harriett
Todd, Mrs. George B.
Todd, Mrs. Elizabeth
Tuttle, Miss Kate L.
Vibbert, Mrs. Albert N.
Vibbert, Mrs. George S.
Warner, Mrs. Edmund C.
Warner, Miss L. Jane
West, Miss Cornelia B.

QUINNIPIAC COUNCIL, No. 77, O. U. A. M.



Membership, January 1, 1901.

CHARLES W. DUDLEY, *Councillor.*

ROSWELL J. SHEPHERD, *Secretary.*

JOSEPH PIERPONT, *Treasurer.*

MARCUS D. MARKS, *Inductor.*

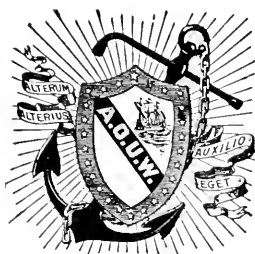
EDMUND J. DUDLEY, *Examiner.*

Abel, E. Stiles
 Bassett, Lorenzo N.
 Bradley, Charles W.
 Blakeslee, Wilbur D.
 Blakeslee, Zerah T.
 Brownell, Charles A.
 Clinton, Edwin J.
 Crowell, Franklin N.
 Cheney, Harry P.
 Cade, Charles T.
 Dickerman, William E.
 Fowler, Lewis I.
 Gabaree, Joseph
 Hull, John S.
 Hull, Henry A.
 Keigwin, Henry C.
 Laverty, J. J.

Laverty, William
 Linsley, Solomon F.
 Leete, William P.
 Leete, George H.
 Palmer, Elizur H.
 Robinson, Henry H.
 Rose, Charles L.
 Smith, Herbert P.
 Stiles, Vernon C.
 Stiles, William S.
 Stevens, Charles T.
 Thorpe, Rufus
 Todd, O. Sherwood
 Vanderan, Benjamin S.
 Vining, Frank A.
 Terrell, Henry C.
 Munson, Willard L.

NORTH HAVEN LODGE, No. 61, A. O. U. W.

Organized 1893.

Membership, January 1, 1901.MICHAEL E. BURKE, *Past Master Workman.*WALTER M. SEXTON, *Master Workman.*OSCAR L. SMITH, *Foreman.*JOHN S. HULL, *Overseer.*MARCUS D. MARKS, *Recorder.*FREDERIC H. BROCKETT, *Recorder.*HENRY C. KEIGWIN, *Financier.*

Alling, Charles E.
 Avigne, Andrew
 Barber, Joseph
 Barcella, Baptisto
 Barnes, George F.
 Bartek, John
 Beauchamp, Joseph
 Blakeslee, Fred W.
 Blakeslee, John H.
 Blakeslee, Whitney T.
 Blakeslee, Wilbur D.
 Brewster, William J.
 Bruce, Edward
 Bruce, James
 Bruce, Lawrence
 Burns, David
 Case, George C.
 Cheney, Harry P.
 Clinton, Anson B.
 Clinton, David L.
 Clinton, Evelyn B.
 Clinton, Frederick L.
 Cook, Patrick
 Condon, Michael
 Conklin, Frank L.



MICHAEL E. BURKE.

Counley, John H.
Cori, Henry F.
Cummings, John P.
Daggett, Henry C.
Darrigan, Patrick H.
Davis, Frank L.
Deary, Lewis N.
Decarli, Lewis
Dickerman, William E.
Drinkwine, Michael
Dudley, Charles W.
Dudley, Edmund J.
Dumond, William H.
Eaton, Robert O.
Eaton, Theophilus
Ehle, Ernest E.
Gabaree, Joseph J.
Gallivan, Daniel P.
Gerwig, George H.
Gillette, Merton A.
Harrison, George N.
Harrison, Reuben
Hotchkiss, Delano S.
Hyde, Albert A.
Hyde, Lyman M.
Juliani, John
Kanningiesser, Jacob
Keane, John
Larkins, William O.
Lathrop, William G.
Lecte, William P.
Maltby, Benjamin J.
Mansfield, Frederick L.
Mansfield, Zenas W.
McCabe, Patrick

McGinnis, John J.
McKinnon, Norman
Merz, George J.
Moran, Thomas
Morse, Herbert H.
Murray, Edward
Nelson, Walfrid
Orcutt, Payson B.
O'Shea, James E.
Palmer, Elizur H.
Patten, D. Walter
Plumley, William H.
Potter, Hubert F.
Pritchard, William
Redfield, Walter M.
Richards, Eugene
Rowan, Joseph
Roberge, George
Smith, Charles B.
Smith, Frank L.
Stevens, Ellsworth
Schoepfer, Christian G.
Thomlinson, John A.
Thorpe, Henry L.
Todd, John H.
Todd, George H.
Tucker, William H.
Vibbert, Albert N.
Vibbert, George S.
Vining, Frank A.
Weinburg, Fritz
White, George
Wilson, Joseph
Wilson, William
Wustrock, Herman

MEMBERSHIP OF THE CITIZENS' BENEFIT ASSOCIATION.

Organized March 18, 1899.

MARCUS D. MARKS, *President*

ARTHUR B. THORPE, *Secretary*.

CHARLES W. DUDLEY, *Treasurer*.

Barcella, Battisto
Bassett, Benjamin S.
Bassett, Herbert I.
Beers, Harry C.
Blakeslee, Arthur A.
Blakeslee, Frederic W.
Blakeslee, John H.
Blakeslee, Wilbur D.
Bradley, Homer S.
Brockett, Frederic H.
Cade, Charles F.
Clinton, Evelyn B.
Clinton, Robert J.
Dickerman, William E.

Dudley, Edmund J.
Fowler, Willoughby E.
Gabaree, Joseph J.
Halloran, Andrew
Hyde, Albert A.
Hyde, Everett B.
Harrison, Reuben
Harrison, Elizur H.
Keigwin, Henry C.
Leete, William P.
Leete, George H.
Leonard, Thomas
Mansfield, Zenas W.
McGinnis, John J.



ARTHUR D. THORPE.
Electrician New England Engineering Co.



MARCUS D. MARKS.
Chairman Republican Town Committee.



JOHN F. REYNOLDS.

McKinnon, Norman
Merz, George J.
North, Frank B.
Pierpont, Joseph
Reynolds, John F.
Roarke, John F.
Rose, Willis E.
Rowan, Joseph
Shepherd, Roswell J.
Sherwood, Clarence B.
Smith, Alex. B.
Smith, Charles B.
Smith, Oscar L.
Stevens, Edwin B.
Stevens, William W.
Stiles, William S.
Squires, Frank C.
Sweet, Herbert G.
Thomlinson, John A.
Todd, George H.
Todd, John H.
Todd, William H.
Vibbert, Stephen S.



CEMETERY.

PATRONS OF HUSBANDRY.

GRANGE No. 35.

ORGANIZED 1885.

CHARLES N. TURNER, *Master*. MRS. L. PEET TUTTLE, *Lecturer*.
 CHARLES H. THORPE, *Secretary*. HENRY D. TODD, *Treasurer*.

Names included within brace are those of husband and wife.
 Names in italics indicate maiden name of woman.



CHARLES N. TURNER.
 Master Grange No. 35, P. of H.

Allen, D. Frederick
 Allen, Hobart B.
 Bailey, Walter M. }
 Bailey, Sarah *Smith* }
 Ball, Edwin L.
 Ball, Catherine J. *Chipman* }
 Bannell, Miss Anna M.

Barker, Mrs. David O.
 Barnard, Miss Bertha J.
 Barnard, James F. }
 Barnard, Alice *Cark* }
 Barnard, James H.

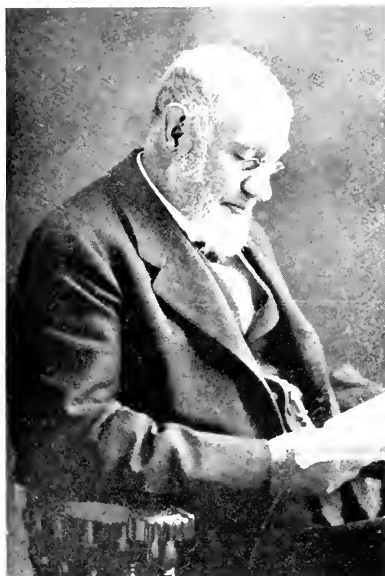


HENRY D. TODD.
 Veteran of the Civil War.
 Member G. A. R.
 Ex-Selectman and Town Agent.

- Barnes, Miss L. Genevieve
 Barnes, Robert N. }
 Barnes, Ella *Shares* }
 Bassett, Benjamin S. }
 Bassett, Harriett *Bannell* }
 Bassett, Jared B.
 Beach, Miss Bessie L.
 Beach, John H.
 Beers, Harry C.
 Bigelow, Miss Glenna M.
 Bigelow, Miss Grace L.
 Bishop, Edwin
 Bishop, Erus
 Bishop, Joseph E. }
 Bishop, Margaret *Stuart* }
 Bishop, Miss Lucy M.
 Bishop, Walter H. }
 Bishop, Kittie *Sturges* }
 Blakeslee, Arthur A. }
 Blakeslee, Flora *Foot* }
 Blakeslee, Arthur C.
 Blakeslee, George D.
 Blakeslee, George N.
 Blakeslee, Hobart }
 Blakeslee, Elenora *Allen* }
 Blakeslee, Mrs. John H.
 Blakeslee, Miss Ruby A.
 Blakeslee, Wilbur D. }
 Blakeslee, Alice *Maynard* }
 Blakeslee, Zera T. }
 Blakeslee, Eliza *Tuttle* }
 Bormann, Miss Ottillie M.
 Bradley, Mrs. Charles W.
 Brockett, Albert B. }
 Brockett, Edith *Mansfield* }
 Brockett, Ernest R. }
 Brockett, Elizabeth *Sanford* }
 Brockett, Frederic H. }
 Brockett, Charlotte *Bishop* }
 Brockett, Hobart J.
 Brockett, Mrs. John E.
 Brockett, Luzerne A.
 Brockett, Miss G. May
 Brockett, Myron R.
 Brooker, Alfred W. }
 Brooker, Inez *Clinton* }
 Bruce, Edward B.
 Bruce, Lawrence W.
 Bunnell, Russell R.
 Button, Arthur
 Carlson, Alfred
 Carlson, Georgianna *Olsen* }
 Carlson, A. Herbert
 Carlson, Harold
 Clark, Mrs. Charles
 Clinton, Andrew D. }
 Clinton, Lucy *Bishop* }
 Clinton, Anson B. }
 Clinton, Mary *Stiles* }
 Clinton, Bessie E.
 Clinton, Burton D.
 Clinton, D. Lawrence }
 Clinton, Frances *Vibbert* }
 Clinton, Edwin J. }
 Clinton, Eliza *Arthur* }
 Clinton, Elbert
 Clinton, Elizur Z. }
 Clinton, Ella *Palmer* }
 Clinton, Evelyn B. }
 Clinton, Florence *Redfield* }
 Clinton, Friend }
 Clinton, Helen *Clark* }
 Clinton, H. Wilson
 Clinton, Isaac B. }
 Clinton, Grace *Allen* }
 Clinton, Lovell E.
 Clinton, Robert J. }
 Clinton, Mathilda *Olsen* }
 Corf, Henry F. }
 Corf, Stella *Crowell* }
 Cook, George S.
 Culver, Benjamin A.
 Culver, Vivian W.
 Cummings, John T.
 Dickerman, Miss Grace L.
 Dickerman, Mrs. William E.
 Eaton, Miss Cora A.
 Eaton, Robert O. }
 Eaton, Carrie *Grannis* }
 Eaton, Theophilus }
 Eaton, Bertha *Robinson* }
 Frost, Mrs. Clarence N.
 Frost, G. Irving

Frost, John P.	}	Munson, Frederic B.	}
Frost, Julia <i>Granniss</i>	}	Munson, Sarah <i>Mills</i>	}
Goodsell, Wilson E.	}	North, Frank B.	}
Goodsell, Fannie <i>Beach</i>	}	North, Meta <i>Unger</i>	}
Goodyear, Miss Ethel A.	}	Olson, John W.	}
Goodyear, Dr. Robert B.	}	Olson, Per. A.	}
Goodyear, Ellen <i>Hotchkiss</i>	}	Olson, Hannah <i>Anderson</i>	}
Harrison, Burdette	}	Orcutt, Payson B.	}
Harrison, Elizur H.	}	Palmer, Elizur H.	}
Harrison, Harold S.	}	Palmer, Sarah <i>Robinson</i>	}
Harrison, John C.	}	Pardee, William E.	}
Heaton, Edward L.	}	Patten, D. Walter	}
Heaton, James	}	Patten, Erminie <i>Emley</i>	}
Hemingway, Frank W.	}	Potter, Hubert F.	}
Hemingway, Elfrida <i>Heaton</i>	}	Potter, Catherine <i>Brockett</i>	}
Hemingway, Miss Genevieve	}	Potter, Walter F.	}
Hemingway, Miss Laura J.	}	Richardson, Ernest S.	}
Hull, Edward P.	}	Richardson, Ervin H.	}
Hull, Carrie <i>Rolf</i>	}	Roarke, John F.	}
Hull, Henry A.	}	Roarke, Miss Agnes B.	}
Hull, Miss Minnie Delight	}	Schneider, Miss Martha	}
Humiston, Myron W.	}	Sexton, Mrs. Walter M.	}
Humiston, Jessie <i>Lane</i>	}	Shepherd, Mrs. Franklin J.	}
Jacobs, Frederic E.	}	Sherman, Charles G.	}
Jacobs, Miss Jane A.	}	Sherman, Adelia <i>Excanbrock</i>	}
Jacobs, Miss Susan C.	}	Sherman, Guy A.	}
Jones, Daniel A.	}	Smith, Alexander B.	}
Keigwin, Clarence H.	}	Smith, Ada <i>Goodyear</i>	}
Keigwin, Henry C.	}	Smith, Mrs. Emanuel	}
Keigwin, Herbert A.	}	Smith, Frank L.	}
Kennedy, Daniel	}	Smith, Martha <i>Culver</i>	}
Lane, Alfred A.	}	Smith, Herbert P.	}
Lane, Wilbur A.	}	Smith, Mary <i>Johnson</i>	}
Lane, Belle <i>Tuttle</i>	}	Smith, Herbert W.	}
Larkins, William O.	}	Smith, Miss M. Grace	}
Larkins, Emma <i>Hubbell</i>	}	Smith, Miss Martha J.	}
Leete, Miss Harriett L.	}	Smith, Robert W.	}
Mansfield, Edwin S.	}	Smith, Elizabeth <i>Stiles</i>	}
Mansfield, Wilford B.	}	Smith, Stephen A.	}
Marks, Marcus D.	}	Smith, Susan <i>Bishop</i>	}
Marks, Sylvia <i>Shepherd</i>	}	Spencer, Mrs. Elizur A.	}
Marks, Nathan H.	}	Stevens, William W.	}
Marks, Martha <i>Cooper</i>	}	Stevens, Blanche <i>Clinton</i>	}
Marks, William H.	}	Stiles, Mrs. George W.	}
Morse, Henry C.	}	Stiles, Miss Clifford R.	}
	}	Stiles, Vernon C.	}

Thorpe, Alfred L.	Tuttle, Edwin
Thorpe, Mrs. Franklin S.	Tuttle, Miss Ina G.
Thorpe, Miss Harriet L.	Tuttle, Julian W.
Thorpe, Miss Ruby V.	Tuttle, Charlotte <i>Blakeslee</i> }
Thorpe, Walter F.	Tuttle, Miss Kate L.
Todd, Mrs. Elizabeth <i>Gill</i>	Tuttle, L. Peet
Todd, George H.	Warner, Edmund C.
Todd, Mrs. Henry D.	Warner, Vestina <i>Wooding</i> }
Todd, John H.	Warner, Frederic A.
Todd, Mrs. Mary <i>Wiley</i>	Warner, Miss Jane
Todd, William H.	Warner, Wilson H.
Tucker, George	Wiley, John
Turner, Mrs. Charles N.	Wooding, Leonard B.
Tuttle, Burdette R.	



HERBERT BARNES.
Fair Haven, Conn.



E. HENRY BARNES.
New Haven, Conn.



LOUIS R. HEMINGWAY.



DR. E. H. BIDWELL.
Practicing Physician.

FREE AND ACCEPTED MASONS.

Resident.

January 1, 1901.

Compiled by Gen. E. D. S. Goodyear.

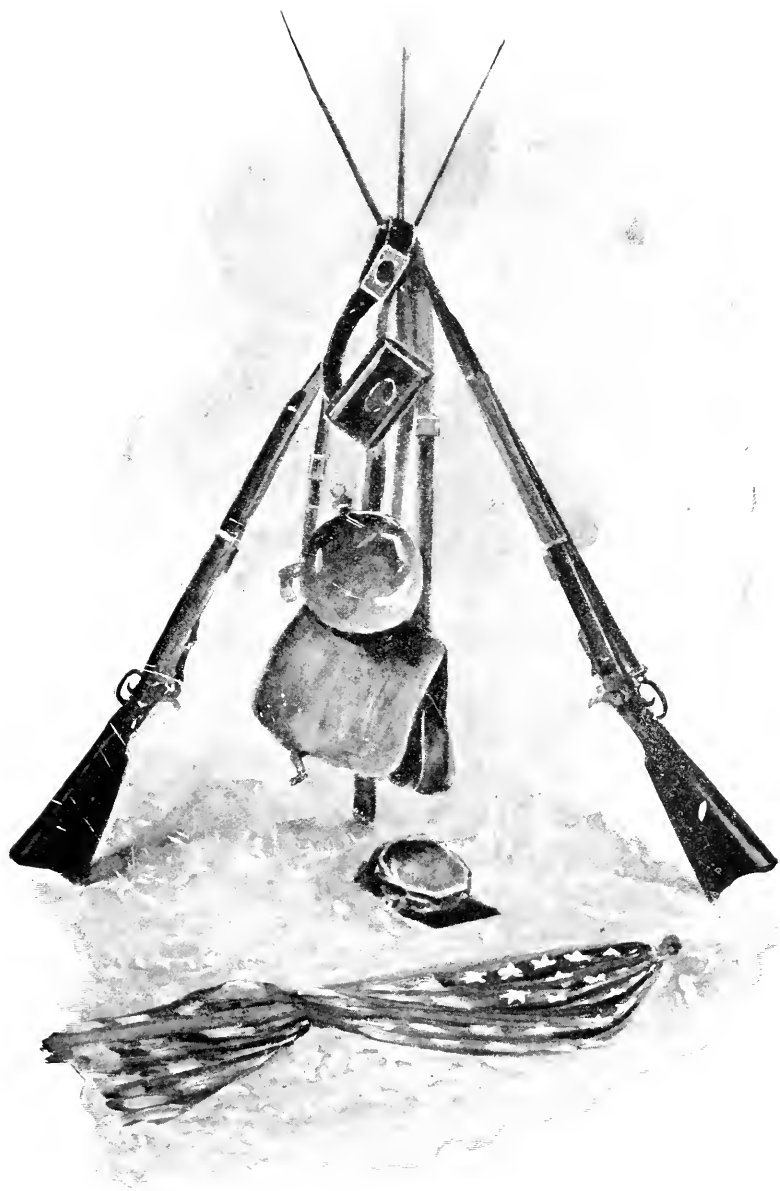
Abell, Oliver,	Wooster Lodge, No. 79
Bailey, Samuel,	Corinthian Lodge, No. 103
Ball, Edwin L.,	Adelphi Lodge, No. 63
Bassett, Jared B.,	Meridian Lodge
Blakeslee, John H.,	Corinthian Lodge
Blakeslee, Whitney T.,	Corinthian Lodge
Blakeslee, Frederic W.,	Dayspring Lodge, No. 30
Bradley Homer S.,	Dayspring Lodge, No. 30
Clinton, Anson B.,	Corinthian Lodge
Clinton, David L.,	Corinthian Lodge
Clinton, Frederic L.,	Corinthian Lodge
Collett, Thomas,	Day Spring Lodge
Dickerman, William E.,	Hiram Lodge, No. 1
Eaton, Robert O.,	Adelphi Lodge
Eaton, Theophilus,	Adelphi Lodge
Foote, Frank W.,	Corinthian Lodge
Gillette, Merton,	St. Mark's Lodge, No. 91
Goodyear, Ellsworth D. S.,	Hiram Lodge
Goodyear, Robert B.,	Corinthian Lodge
Harrison, Reuben,	Corinthian Lodge
Heaton, Charles,	Corinthian Lodge
Heaton, Julius W.,	Dayspring Lodge
Hemingway, Louis R.,	Adelphi Lodge
Hull, Porter G.,	Hiram Lodge
Kipp, William,	Conn. Rock Lodge
Lathrop, William G.,	Corinthian Lodge
Lord, Austin,	Compass Lodge, No. 9
Lusk, William,	Princeton Lodge, No. 3
Marks, Nathan H.,	Corinthian Lodge
Merz, George J.,	Corinthian Lodge
Miller, August B.,	Adelphi Lodge

Patton, D. Walter,	Corinthian Lodge
Pierpont, Joseph,	Dayspring Lodge
Potter, Hubert F.,	Corinthian Lodge
Redfield, Walter M.,	Corinthian Lodge
Reynolds, John F.,	Harmony Lodge, No. 21
Riggs, Horace,	Corinthian Lodge
Robinson, Willard A.,	Adelphi Lodge
Rowan, Joseph,	Dayspring Lodge
Smith, Herbert P.,	Corinthian Lodge
Squires, Frank C.,	Corinthian Lodge
Stiles, Edgar H.,	Corinthian Lodge
Stiles Ezra L.,	Corinthian Lodge
Stiles, Frank L.,	Corinthian Lodge
Stiles, George W.,	Corinthian Lodge
Thomlinson, John A.,	Dayspring Lodge
Thorpe, Gardiner E.,	Corinthian Lodge
Thorpe, Rufus,	Hiram Lodge
Thorpe, Sheldon B.,	Trumbull Lodge, No. 22
Tucker, Dennis W.,	Adelphi Lodge
Turner, Charles N.,	—————
Tuttle, L. Peet,	Corinthian Lodge
Uhl, John A.,	Conn. Rock Lodge, No. 92
Wooding, Leonard B.,	Olive Branch Lodge

A COMPLETE ROSTER OF THE VOLUNTEERS IN THE CIVIL WAR. 1861-1865.

Who were either born in North Haven, or at any time resided in
the town previous to enlistment.

1. Andrews, Judson B.,	77th N. Y. Inf.
2. Barnes, Charles M.,	27th Conn.
3. Barnes, Luzerne S.,	6th Conn.
4. Barnes, Stuart.	15th Conn.
5. Bassett, Hobart A.,	15th Conn.
6. Bassett, Seth B.,	1st Conn. Heavy Art.
7. Blair, Joseph O.,	5th Conn.
8. Blakeslee, Julius,	1st Conn. Heavy Art.
9. Bradley, Edgar S.,	15th Conn.
10. Bradley, Ellsworth H.,	3d U. S. Regulars
11. Bradley, Henry E.,	15th Conn.
12. Bradley, Theodore,	7th Conn.
13. Brockett, Charles A.,	15th Conn.
14. Brockett, Eli I.,	15th Conn.
15. Brockett, George E.,	27th Conn.
16. Brockett, Horace W.,	27th Conn.
17. Brockett, James H.,	15th Conn.
18. Brockett, William,	15th Conn.
19. Brockett, William E.,	15th Conn.
20. Burke, Edmund,	15th Conn.
21. Clarke, Elbert C.,	Naval Service
22. Cleary, Thomas J.,	15th Conn.
23. Cooper, Harvey E.,	15th Conn.
24. Cowles, Edward O.,	15th Conn.
25. Cowles, Henry F.,	18th Conn.
26. Culver, Henry,	15th Conn.
27. Doolittle, Isaac L.,	15th Conn.
28. Doolittle, Jesse T.,	15th Conn.
29. Eaton, Frederic G.,	7th Conn.
30. Frost, Alva,	15th Conn.
31. Goodyear, Edward L.,	10th Conn.



ONLY A MEMORY NOW.



VIEW ON STATE STREET NEAR MANSFIELD'S BRIDGE.
QUINNIPAC RIVER IN FOREGROUND.

Photo by Thorpe.

32. Goodyear, Ellsworth D. S.,	10th Conn.
33. Goodyear, Robert B.,	27th Conn.
34. Goodyear, Walstein,	1st Conn. Heavy Art.
35. Goodyear, F. Wilbur,	7th Conn.
36. Gilbert, John P.,	99th N. Y.
37. Gill, Henry B.,	7th Conn.
38. Gill, George T.,	15th Conn.
39. Gill, William H.,	27th Conn.
40. Hart, Henry C.,	15th Conn.
41. Hartley, Henry B.,	15th Conn.
42. Higgins, James,	15th Conn.
43. Hills, Russell,	15th Conn.
44. Hoadley, Harvey S.,	10th Conn.
45. Hotchkiss, Amos S.,	1st Conn.
46. Hovey, William B.,	10th Conn.
47. Hovey, Walter P.,	10th Conn.
48. Howarth, Alfred H.,	6th Conn.
49. Hunie, Adolph F.,	15th Conn.
50. Jacobs, Charles W.,	1st Conn. Heavy Art.
51. Jacobs, John T.,	27th Conn.
52. Jacobs, Egbert,	15th Conn.
53. Jacobs, Marcus A.,	10th Conn.
54. Judd, Truman O.,	27th Conn.
55. Lamm, Adam,	27th Conn.
56. Linsley, Jacob F.,	15th Conn.
57. Linsley, Samuel M.,	15th Conn.
58. Mansfield, William L.,	14th N. Y.
59. Marks, Nathan H.,	15th Conn.
60. McCormick, John,	5th Conn.
61. Morgan, George,	15th Conn.
62. Morse, Augustus G.,	15th Conn.
63. Morse, William J.,	15th Conn.
64. O'Brien, Thomas,	27th Conn.
65. Palmer, Merwin E.,	15th Conn.
66. Palmer, Nathan A.,	27th Conn.
67. Pardee, Milton B.,	15th Conn.
68. Phelps, William P.,	15th Conn.
69. Riggs, Horace,	1st Conn. Heavy Art.

70. Robinson, Riley A.,	27th Conn.
71. Rogers, Leverett M.,	1st Conn. Heavy Art.
72. Rogers, William A.,	15th Conn.
73. Smith, Elbert J.,	27th Conn.
74. Smith, George W.,	15th Conn.
75. Smith, Henry E.,	15th Conn.
76. Smith, James E.,	7th Conn.
77. Smith, Merton L.,	15th Conn.
78. Smith, Oliver T.,	10th Conn.
79. Smith, Sanford B.,	15th Conn.
80. Stiles, Ezra L.,	13th N. Y.
81. Stiles, Henry H.,	15th Conn.
82. Thorpe, Edwin A.,	15th Conn.
83. Thorpe, Rufus,	15th Conn.
84. Thorpe, Sheldon B.,	15th Conn.
85. Todd, Beri,	27th Conn.
86. Todd, Henry D.,	27th Conn.
87. Todd, Kirtland,	27th Conn.
88. Tucker, Dennis W.,	27th Conn.
89. Tuttle, Henry F.,	15th Conn.
90. Tuttle, Merwin W.,	U. S. Navy
91. Voght, Justus,	27th Conn.
92. Waters, Horace,	U. S. Regulars
93. Ford, Roger M.,	8th Conn.

VETERAN SOLDIERS OF THE CIVIL WAR, 1861-1865.

Residing in North Haven, January 1, 1901.

Barnes, Charles M., Musician,	27th Conn. Inf.
Beach, Joel E. W.,	1st U. S. Cavalry
Beaumont, Francis, Private,	12th Conn. Inf.
Blakeslee, Julius,	1st Conn. Heavy Art.
Brockett, George E.,	27th Conn.
Brown, William H.,	4th U. S. (colored)
Dains, George W.,	
4th N. Y. Cavalry—23d Conn. Inf.—3d Light Battery	
Doolittle, Isaac L., Private,	15th Conn. Inf.
Goodyear, Ellsworth D. S., General,	10th Conn.
Goodyear, Robert B., Sergeant,	27th Conn.
Higgins, James, Private,	15th Conn.
Howarth, Alfred H., Corporal,	6th Conn.
Hyde, Albert A., Corporal,	6th Conn.
Jacobs, John T., Private,	27th Conn.
Jacobs, Collis M., Private,	8th Conn.
Judd, Truman O., Private,	27th Conn.
Lehane, Jeremiah,	3d N. Y. Cavalry
Linsley Solomon F., Lieut.,	15th Conn.
Marks, Nathan H., Musician,	15th Conn.
Palmer, Merwin E., Private,	15th Conn.
Riggs, Horace, Private,	1st Conn. Heavy Art.
Smith, James E., Private,	7th Conn. Inf.
Spencer, A. H.,	24th Conn.
Stiles, Ezra L., Private,	13th N. Y. Cavalry
Storrs, Hector W.,	22d Conn.
Thorpe, Rufus, Private,	15th Conn.
Thorpe, Sheldon B., Sergeant,	15th Conn.
Todd, Henry D., Private,	27th Conn.
Tucker, Dennis W., Private,	27th Conn.
Uhle, John A.,	6th Conn.
Vibbert, Albert N.,	7th Vermont
Vibbert, George S.,	15th Conn.
Wilcox, Charles C.,	1st Mich. Cav.
Yale, Edward C.,	

THE PUBLIC SCHOOLS.

MEMBERS OF THE BOARD OF EDUCATION.

George J. Merz,	1898.	Elected for 3 years.
Frank W. Foote,	1898.	" "
Isaac E. Mansfield,	1898.	" "
Dr. R. B. Goodyear,	1899.	" "
John A. Thomlinson,	1899.	" "
Walter H. Bishop,	1899.	" "
Julian W. Tuttle,	1900.	" "
George H. Cooper,	1900.	" "
O. Sherwood Todd,	1900.	" "

JOHN A. THOMLINSON, *Chairman of Board.*

DR. R. B. GOODYEAR, *Secretary and Acting Visitor.*



DR. ROBERT B. GOODYEAR.

Veteran of the Civil War.

Member New Haven County Medical Society.

Superintendent of Public Schools.

DISTRICT NO. 1.

Committee—W. W. Stevens, Collector and Treasurer.

Clerk—Lewis I. Fowler.

Teacher—January session—Miss Clara L. Munson, \$9.00 per week.

Enumeration in 1900, 27.

DISTRICT NO. 2.

Committee—R. N. Barnes, Collector and Treasurer.

Clerk—Charles N. Turner

Teacher—January session—Charlotte Barnes, \$9.00 per week.

Enumeration in 1900, 21.

DISTRICT NO. 3.

Committee—Edwin H. Pardee, Collector and Treasurer.

Clerk—George L. Barnes.

Teachers—January session—Miss Edith Cook, room 2, \$10.00;
Miss Ruth Smith, room 1, \$9.00.

Enumeration in 1900, 95.

DISTRICT NO. 4.

Committee—George J. Merz.

Clerk—L. Peet Tuttle.

Teachers—January session—Miss Adella Baldwin, room 1, \$11.00; Miss Anna Bannell, room 2, \$9.00; Miss Anna L. Goodyear, room 3, \$11.00.

Enumeration in 1900, 110.

DISTRICT NO. 5.

No School. Enumeration in 1900, 8.

DISTRICT NO. 6.

Committee—Lewis G. Tuttle, Collector and Treasurer.

Clerk—Jesse B. Jacobs.

Teacher—January session—Mrs. Florence Tuttle Baldwin, \$9.00.

Enumeration in 1900, 24.

DISTRICT NO. 7.

Committee—Andrew Halloran.

Clerk—Robert E. Dickerman.

Teacher—January session—Miss Florence Landon, \$9.00 per week.

Enumeration in 1900, 34.

DISTRICT NO. 8.

Committee—Joel E. W. Beach.

Clerk—Oliver Abel, Treasurer and Collector.

Teacher—January session—Barbara Kuebler, \$10.00 per week.

Enumeration in 1900, 71.



THE REV. JAMES B. REYNOLDS.

Graduate of Yale Divinity School, 1888.
Head Worker University Settlement, N. Y. City.
Chairman Citizens' Union, New York, 1897.
Member New York Bar.
Member New York Tenement House Commission.



MISS ANNIE M. REYNOLDS.

Graduate Wellesley College.
Ex-Secretary Brooklyn Young Women's
Christian Association.
Ex-Secretary Iowa Y. W. C. A.
The World's Secretary of the Y. W. C. A.

POST OFFICES.

POST OFFICE AT NORTH HAVEN CENTRE.

Location, Clinton's Block.

Third Class—Salary, \$1,500.00.

WILLIAM P. LEETE, *Postmaster*.ELIZUR C. HARRISON, *Assistant*.JOHN H. BLAKESLEE, *Carrier, Rural Delivery*.

Mails arrive.

Mails close.

6.56 a. m. South and West.

8.15 a. m. South and West.

9.16 a. m. North and East.

11.17 a. m. South and West.

1.14 p. m. North and East.

3.26 p. m. South and West.

6.30 p. m. New Haven, Conn.

8.00 a. m. North and East.

9.00 a. m. South and West.

1.00 p. m. South and West.

3.10 p. m. North and East.

8.00 p. m. South and West.

Office Hours Holidays—7.30 to 9.30 a. m.; 1.00 to 2.00, 6.30 to 7.30 p. m.



WILLIAM P. LEETE.

Postmaster.



JOHN H. BLAKESLEE.
Mail Carrier, Rural Delivery.



ELIZUR C. HARRISON.
Assistant Postmaster



DAVID L. CLINTON.
Postmaster.



GEORGE H. COOPER.
Postmaster.

POST OFFICE AT CLINTONVILLE.

Established 1871.

Location, Medicine Co. Building.

Third Class—Salary, \$1,400.00.

Gross receipts year 1900, \$3,200.00.

DAVID L. CLINTON, *Postmaster*.

Mails arrive.	Mails close.
8.05 a. m.	9.08 a. m.
1.15 p. m.	6.24 p. m.

POST OFFICE AT MONTOWESE.

Established 1871.

Location, Cooper's Block.

Fourth Class.

GEORGE H. COOPER, *Postmaster*.GEORGE W. DAINS, *Assistant*.

Mails arrive.	Mails close.
9.42 a. m.	7.54 a. m.
5.30 p. m.	7.54 a. m.

THE TWENTIETH CENTURY CONCERT.

The concert planned by the Committee for the evening of December 31, 1900, was found to be impracticable. A postponement was therefore made to February 15, 1901, and the former evening was given up to a public meeting in Memorial Hall, watch-night services in the Congregational Church Chapel, and the arranged-for salute and bell ringing at 12 o'clock midnight.

The latter event began promptly on time under the direction of S. F. Linsley, Chairman of the Amusement Committee, with Arthur B. Thorpe, Chief Gunner. Forty-two rounds were discharged. The night was mild and moonlight. Sounds of cannon were heard in various directions, and it was an ideal time in which to welcome the advent of the new century. Dwellings were illuminated, and most of the townspeople were abroad enjoying the novel scene.

Rehearsals for the contemplated concert began at once under the direction of F. H. Stiles and A. B. Clinton. These were prosecuted with vigor, and on the evening of February 15, Memorial Hall was filled with a large audience. The range of music was wide, and gave great satisfaction.

PROGRAM.

OLD FOLKS.

1. March, Orchestra
2. Old Lang Syne.
3. Invitation.
4. Sons of Zion.
5. Shelbourne.
6. Suwanee River, Solo by Miss Genevieve Barnes
7. Strike the Cymbals.
8. All Bound Round, H. E. Woodford
9. A Country Dance.

Photo by Smith.

RESIDENCE AND STORE OF JOSEPH PIERPONT.



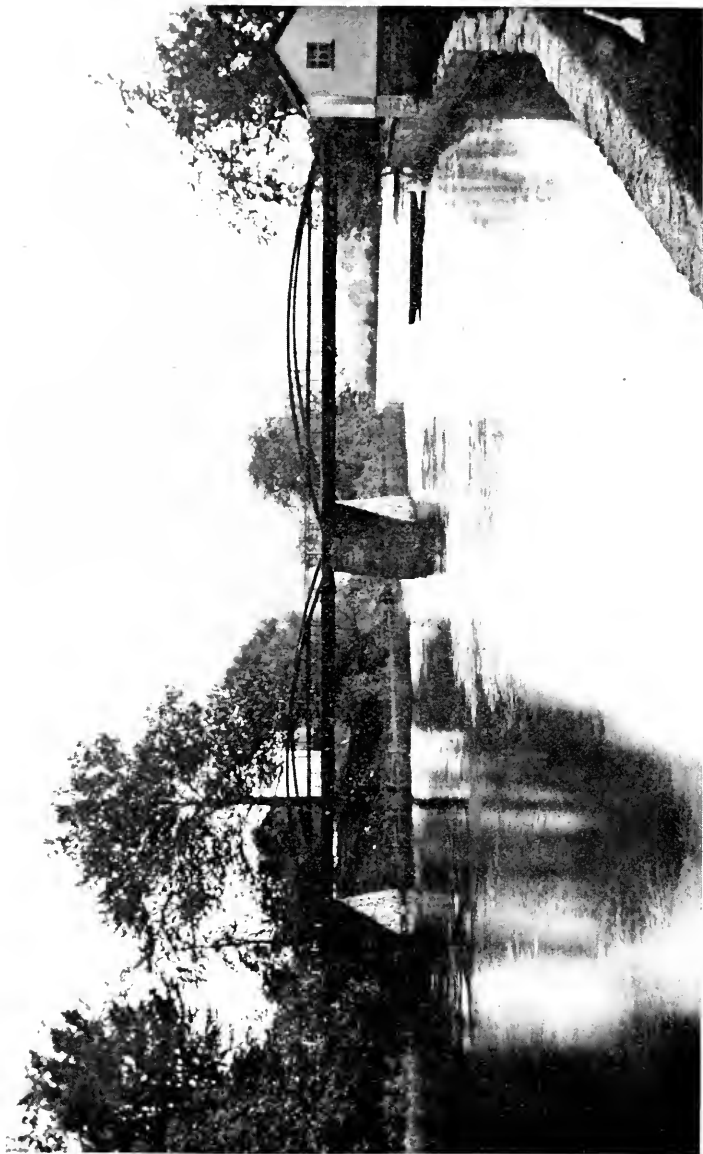


Photo by Thorpe.

QUINNIPAC RIVER.

SECULAR.

10. Orchestra (Crushed Violets)
11. Dream, Miss May Elcock
12. On High the Stars.
13. Selected, James Pierce, Jr.
14. Kinggold, E. H. & L. I. Stiles, F. Squires & H. W. Clinton
15. Slumber Boat, W. Sperry
17. The Lost Chord.

MINSTRELS.

18. Orchestra (Coontown Capers)
19. Once More, J. Pierce, Jr.
20. Pliney, E. H. Stiles
21. Cindy, Frank Squires
22. Mandy Lee, W. Sperry
23. My Jersey Lilly, H. E. Woodford
24. Dixie Kidd, F. Squires, E. H. Stiles, L. I. Stiles, W. Sperry
25. I've Waited, Honey, J. Pierce, Jr.
26. Every Nation has a Flag but a Coon, E. H. Stiles

R. O. Eaton, INTERLOCUTOR.

BOXES.

H. E. Woodford,
E. H. Stiles,
F. Squires,
L. Munson,
W. Stevens.

TAMBOS.

W. Sperry,
J. Pearce,
L. I. Stiles,
J. H. Tomlinson,
H. W. Smith.

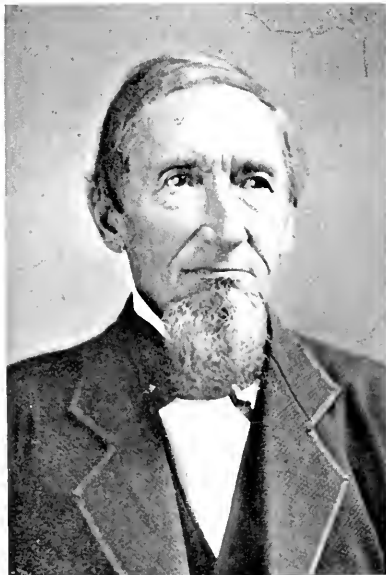
F. H. Stiles, Director. A. B. Clinton, Accompanist.

H. Wilson Clinton, Leader of Orchestra.

THE CALIFORNIA GOLD HUNTERS.

Of the twelve men who visited California in search of gold 1849-1852, but a single survivor exists—John E. Brockett. His companions were Henry B. Fowler, Franklin Shepherd, Charles Heaton, Frederic Shepherd, George Mix, Daniel Barnes, Chauncey Barnes, William Mansfield, Anson Button, Burritt Brockett, Alexander Robison, and Samuel Hale.

Fowler, the two Shepherds, Heaton and Mix, started about April 1, 1849, via the "Overland Route." They left Independence, Mo., April 15, in a wagon drawn by several pairs of unbroken Texan steers, guided with ropes tied to their horns. These animals were not unyoked till after three weeks of hard service. The journey lasted four months, the little company reaching Sacramento the middle of August. Heaton died soon after arrival. The others separated for the mines.



HENRY B. FOWLER.

In the same year—1849—Button, John E. and Burritt Brockett, sailed in the schooner *Emma Packer* from Fair Haven, Conn., by the way of Cape Horn for the gold coast. The voyage was long and tedious, but they reached their port safely. Later, the two Barnes', Robison, Mansfield, and George W. Brockett, made the journey by water around the Cape. On their arrival the country was found flooded with adventurers who had poured in from every quarter of the globe. Mining was at a discount, and they with thousands of others turned their attention to trade. Most were successful.

The return of these men was mainly by way of the Isthmus of Panama. Fowler became sick within a year after his arrival in Sacramento and started for home. He was carried on a litter by the natives across the isthmus and placed on board a steamer. Recovering, he made a second trip there in 1852. Chauncey Barnes died on the return voyage and was buried at sea on the Pacific side.

THE CLAY INDUSTRY.

In one form and another, clay has been a factor in the commercial world since the dawn of history. It will probably continue to be so while man exists. During the past century its manufactured products reached a higher stage than in all the preceding years combined, and because it is certain that the present century will see its development in forms and ways unknown at present, allusion is made to it at this time.

Its manufacture in this town dates from 1725, and the honors of proprietorship are equally divided between one Seeley and Nathaniel Thorpe, Jr. They made building brick, and building brick have continued to be made in increasing quantity every decade since that year. The output of The I. L. Stiles & Son Brick Co., for the year 1900, was not far from 18,000,000. This product for the most part found a ready market in Connecticut, though heavy orders were shipped to Rhode Island and Eastern Massachusetts.

These brick were made by what is known in New England as "the soft mud process,"¹ and burned with wood in the old

¹ See North Haven Annals.

style open kilns. Attempts have been made to use coal and oil in firing, but without success. From five to six thousand cords of wood are used annually by the above firm at prices ranging from three to four dollars per cord. Two hundred hands and more are employed in the busy season, and from fifty to seventy-five the entire year. Most of the brick used in the construction of the large buildings of Yale University are the products of this yard.

A branch at Taunton, Mass., has recently been established—a corporation—with a capacity of from ten to twelve millions annually. These find a market in Boston, Providence, and vicinity.



FRANK L. STILES.

President of The I. L. Stiles & Son Brick Co.
President of The Stiles & Hart Brick Co.

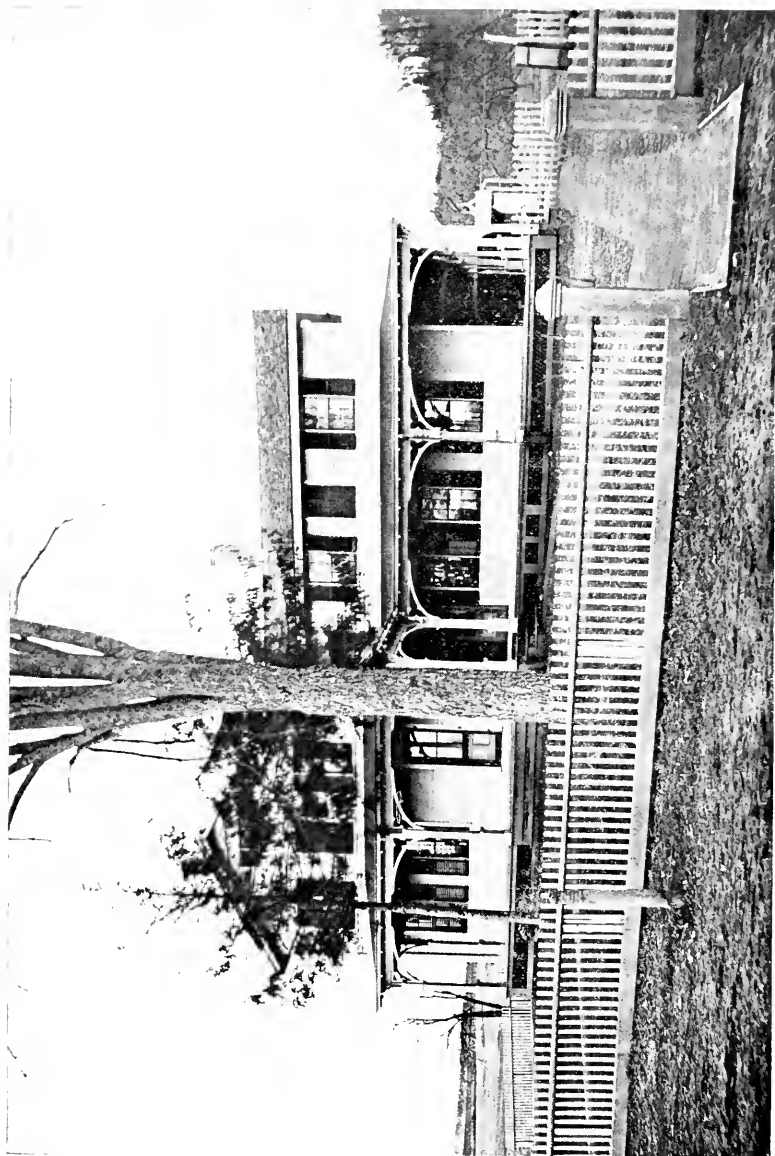
CLOVER DAIRY FARM.

Clover Dairy Farm is the name which Mr. D. W. Patten has bestowed upon 225 acres of as fair soil as lies in New Haven County. This tract was once a part of the Rev. James Pierpont's possessions. It fell to his son, Lieut. Joseph, then to his son Giles—then to Giles, Jr., father of Munson Edward Pierpont, the distinguished jurist and diplomat. Hence the grounds are historic. Not only this, but they are charming in scenery. What with hill, river, meadow, and the commodious dairy and farm buildings dotting the landscape, it presents the picture of an ideal country home.

Mr. Patten is a graduate of Yale S. S., '87—Ex-Member General Assembly 1899—Member State Board of Agriculture—State Pomological Society—State Dairymen's Association, and present first selectman and town agent.



BIRTHPLACE HON. EDWARDS PIERPONT.



RESIDENCE OF D. WALTER PATTEN.



GLOVER DAIRY FARM, OWNED BY D. W. PATTEN.

THE VILLAGE IMPROVEMENT ASSOCIATION.

The Village Improvement Association was organized in April, 1892. It grew out of the needs of the people in the more immediate center of the town, for street lamps and sidewalks. The Hon. Isaac L. Stiles was elected its first president. Funds were freely contributed by the citizens, and the principal streets were lighted by naphtha lamps in July of the same year.

Since then the Association has been annually increasing in value to the community. By the death of Mr. Stiles in 1895 a trust fund of \$500.00 was established for its benefit. It operates at present about fifty public lamps within a radius of half a mile from the post office, and has recently laid, with the assistance of property owners, not far from three thousand yards of substantial concrete sidewalk. Its present officers are:

THE REV. LOUIS A. PARSONS, *President*.

MARCUS D. MARKS, *Secretary*.

JOSEPH PIERPONT, *Treasurer*.



RESIDENCE OF WILLIAM E. DICKERMAN.

GENERAL E. D. S. GOODYEAR.¹

Member General Assembly, 1868.

Registrar of Voters since 1886.

Ellsworth D. S. Goodyear is the eldest of seven sons of Bela and Delia A. (Gill) Goodyear. He was born in North Haven, April 28, 1827.



GENERAL E. D. S. GOODYEAR.

In 1846 he became associated with Charles, Henry, and Nelson Goodyear in the manufacture of India rubber articles, where he participated in many of the experiments resulting in discoveries which have since made the name of Goodyear famous in connection with the development of the rubber industries. Mr. Goodyear thus describes the discovery of the process of making hard rubber:

"Manufacturers of rubber had long been trying to devise some means by which rubber could be hardened sufficiently to

¹ It was early determined by the committee that this volume should be neither a biographical or advertising medium. If departure is charged in this instance, it is because the matter of hard rubber is of world wide importance, and the military record that of a brave soldier.

be made useful as a substitute for whalebone. While studying in Liebig's chemistry the subject of the preparation of sulphur, I found that sulphur melted a second time at 310° of heat, and cooled in shellac form. It occurred to me that here might be the solution of the hard rubber problem, and upon making the suggestion to Henry B. Goodyear, he arranged with the engineer to have the steam pressure high enough during the night to reach 310° . I prepared six one-pound packages of gum, adding to the first 2 ounces of sulphur, to the second 4 ounces, and to the others in succession 6, 8, and 10 ounces. These mixtures were rolled into sheets about an eighth of an inch thick, placed between sheets of tin, wrapped in rubber cloth, the whole put into a small steam boiler and subjected to 310° of heat, at which point it was kept for eight hours. When the package was eagerly opened, the sheets were found to be of varying degrees of hardness; those of the lesser amounts of sulphur were flexible, while the sheet composed of 1 pound of gum and 8 ounces of sulphur was the best of the lot. Because of the brittleness of the material it failed to take the place of whalebone, but it formed the basis of the rubber button business as well as of the thousand and one other uses to which hard rubber is now applied the world over."

On the breaking out of the war in 1861 Mr. Goodyear entered the service as Captain of the C Company, 10th Regiment of Connecticut Volunteers, and served continuously, except for one interval of six weeks, to the end of the war. His regiment served in the Departments of North Carolina, 1862, and South Carolina in 1863, and was in the siege of Morris Island and Fort Sumter. The night after the evacuation of the Island by the Confederates a night attack was planned on Fort Sumter. The duty was assigned to the 24th Massachusetts and the 10th Connecticut Regiments. Captain Goodyear was selected to lead the forlorn hope of opening the attack on the city face of the fort, and, if successful, to remain in the fort with one hundred men until relieved. This expedition, in boats and barges, with 1,200 pounds of powder with which to blow down the gate of the fort, was within 300 yards of its destination when the Navy commenced an attack on the fort. As it had been previously arranged between the commanding Admiral and General that whichever party arrived first should not be interfered with by the other, the Army had to abandon the project.

In 1864 Captain Goodyear was promoted to Lieutenant-Colonel of the same regiment. At the breaking up of the war, the Colonel being absent on leave, he was in command of the regiment at Hatcher's Run, when they were ordered to assault Fort Gregg, the last fort of the inner line of defenses south of Petersburg. With 180 men and 12 officers he made a lodgment on the south angle of the fort and held on for forty-five minutes until other troops in sufficient numbers were brought up to carry the works. This was one of the most strongly contested points in the whole line. There were 23 stands of colors on the fort before the enemy surrendered. Out of the 180 men and 12 officers under Lieut.-Col. Goodyear's command, 118 men and 8 officers were either killed or wounded. He himself was here shot through the right shoulder, sustaining severe and permanent injuries.²

He was brevetted Colonel for "Meritorious services during the war," and Brevet Brigadier-General for "Especial gallantry in the assault on Fort Gregg, April 2, 1865."



FREDERIC C. BRADLEY.

Lineal descendant of Major William Bradley,
New Haven Colony.



GEORGE B. TODD.

Lineal descendant of Christopher Todd,
New Haven Colony.

² See History 10th Conn. Vols.



EDWARD L. LINSLEY, ATTORNEY.

Born North Haven March 21, 1858.

Died October 18, 1900.

Was graduated Yale Law School 1878.

Assistant Clerk New Haven City Court
1883-1893.

Ex-State President Young Men's Repub-
lican Club.

Ex-Town Clerk.

Trial Justice Local Court.

Prosecuting Attorney New Haven County.

Chairman Twentieth Century Committee
on Literary Exercises.



O. H. D. FOWLER, ATTORNEY.

Born North Haven January 17, 1857.

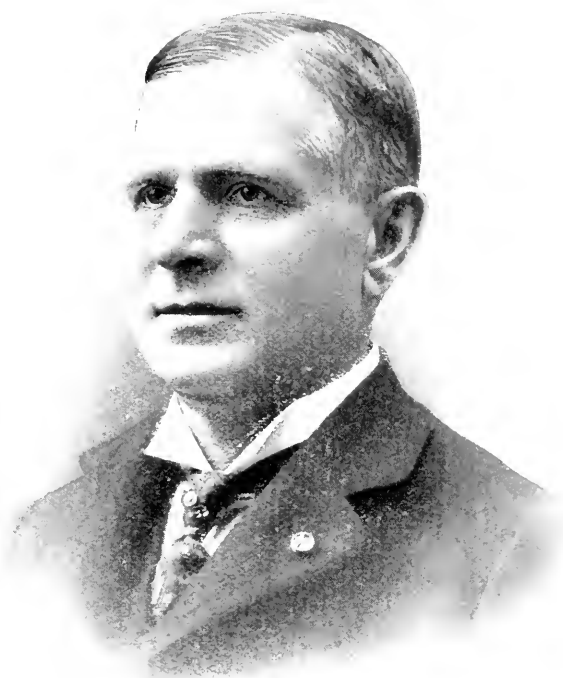
Was graduated Yale S. S. 1878

Was graduated Yale Law School 1881.

Member of New Haven County Bar.

Ex-Judge Probate Court, District of Wal-
lingford.

Practicing Attorney, Wallingford, Conn.



C. A. BROCKETT.
President C. A. Brockett Cement Co., Kansas City, Mo.



GARDINER E. THORPE.
The Bradstreet Co., Boston.



FRANK E. HALL.
Agent Pass. Dep't N. Y., N. H. & H. R. R.
Grand Central Station, N. Y. City.



EDGAR A. HEMINGWAY.
Ex-Selectman.

PETER'S ROCK.

This eminence near the southeastern border of the town, has recently come into public notice as affording one of the most pleasing landscape views seen from its summit. It rises abruptly from a somewhat rocky ridge and owes its formation to volcanic agency. Doubtless its elevation was once much greater than at present, indeed, if as asserted, East and West Rocks in past ages had an altitude of one thousand feet or more, then Peter's Rock may lay claim to an equal height. Its present elevation above tide water is about 400 feet.

The appearance of this bluff bears evidence of untold centuries of denudation. Its boldest face is upon the western side where singular columnar formations are seen, not common to other trap rock upheavals in the county. They resemble in form somewhat the basaltic pillars of the Giant's Causeway in the old world.

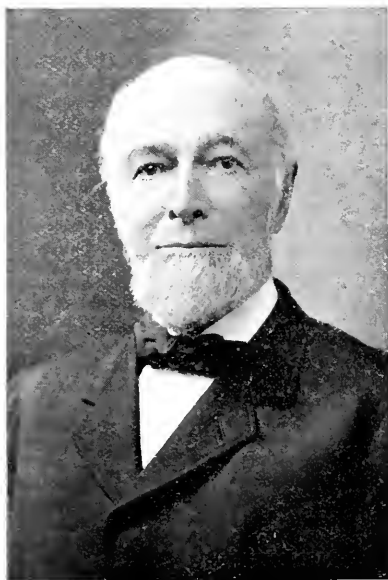


THE HERMITAGE. (PETER'S ROCK.)



PETER'S ROCK.

In the early days of the New Haven Colony it was a noted Indian outlook. Later it became known as "Great Rock"—"Rabbit Hill" or "Rabbit Rock." So far as ascertained, one Joseph Granniss was an early owner. He gave the settlers of "Muddy River" privilege to quarry stone for their buildings, and cut firewood for their use without expense. A rude highway was opened on the eastern side, the southern extremity of which reached the shore in East Haven, while the other end, euphoni-ously known as "Pig Lane," extended up into North Haven.



WHITNEY ELLIOTT.
Ex-Selectman and Town Agent.
State Senator Sixth District, 1867.
Chairman Centennial Committee, 1887.



HENRY M. BLAKESLEE.
Born 1813.

Among the farmers who settled along this thoroughfare, was Peter Brockett, who claimed to own the rock, and from whom it gained its present name. Brockett was a Revolutionary soldier, and a severe wound had so deformed his spine as to render him a cripple. He was something of a hermit besides, and lived in a rude hut, the ruins of which are still to be found at the northern base of the more rocky bluff. The late Jesse O. Eaton recalled having seen him on many occasions.

On or about the year 1873, the town ordered a general assessment. Messrs. Whitney Elliott, Willis B. Hemingway and Henry M. Blakeslee were appointed to do the work. They reported "Peter's Rock" as being in the possession of Jude Cooper's heirs, and placed a valuation upon it. In due time a tax was laid, but no one could be found to pay it. Accordingly the tax collector, L. Peet Tuttle, ordered the property sold at auction, and it was bid off by George W. Jones, August 31, 1874.

Soon after, the citizens of Muddy River not relishing the disposal of the real estate in that manner, and particularly of the Grammiss franchise which they claimed, came into the annual town meeting in October, 1874, and voted to redeem the property for the benefit of the town. This was accomplished in 1875, Mr. Jones receiving \$31.78 as reimbursement.

Such in brief is the town's alleged claim to this now valuable possession. A portion of the summit has been leased for several years to a number of New Haven gentlemen who have erected an elegant club house on its summit styled "The Hermitage." The view from this point is of surpassing beauty. Neither East nor West Rocks furnish anything like it.



THEOPHILUS EATON.
Ex-Selectman.
Ex-Member General Assembly, two terms.

OLD HOME WEEK.

The following general observance of "Old Home Week" is planned:

Sunday, June 2d—Children's Day.

Tuesday Evening, June 4th.

Dramatic Entertainment in Memorial Hall by P. of H., No. 35. At this time the Drama "Our Folks" will be produced under the direction of Miss M. Grace Smith, by the following cast:

Capt. Sleeper,	Mr. L. Peet Tuttle.
Capt. Thompson,	Mr. Edwin S. Mansfield.
Harry Thompson,	Mr. Herbert W. Smith.
Teddy Sleeper,	Master Harold Harrison.
Hiram Small,	Mr. Frank B. North.
Phil,	Mr. Ellsworth J. Smith.
Mrs. Capt. Thompson,	Miss Ina G. Tuttle.
Mrs. Capt. Sleeper,	Mrs. E. A. Spencer.
Becky Sleeper,	Miss Cora A. Eaton.
Hulda Prime,	Miss Susan C. Jacobs.
Silly York,	Miss Rosa C. Stiles.

Music by the North Haven Orchestra.

Wednesday, June 5th—Outing Day.

This day is designed to afford an opportunity for visiting, sight seeing, and social enjoyment.

Thursday, June 6th—General Holiday.

ORDER OF THE DAY.

Sunrise—Salute on Pierpont Park.

8 a. m.—Assembling of Parade on Broadway.

9 a. m.—Parade.

10.30 a. m.—Exercises in Congregational Church.

Program.

- | | |
|---|------------------------------|
| 1. Music, | Band. |
| 2. Invocation, | The Rev. William G. Lathrop. |
| 3. Music, | Public School Children. |
| 4. Welcome, | Robert O. Eaton, Chairman. |
| 5. Music, | Band. |
| 6. Historical Address, | Sheldon B. Thorpe. |
| 7. Music, | Public School Children. |
| 8. Miscellaneous. | |
| 9. Hymn, America, | Audience. |
| 10. Issue of Memorial Volume, Price \$1.00. | |
| 12 m.—Collation in Memorial Hall. | |

2 p. m.—Public meeting in Congregational Church, at which the Rev. William Lusk will preside. Eminent speakers from abroad will make addresses.



EDMUND C. WARNER.
Ex-Selectman.
Fruit Grower and Pomologist.

ADDRESS OF WELCOME BY THE CHAIRMAN OF THE GENERAL COMMITTEE.

ROBERT O. EATON.

North Haven at this "Twentieth Century and Old Home Week Celebration" is proud of and congratulates itself on its past History. Many of its sons aided England against the



HON. HOBART B. BIGELOW.

Born North Haven May 16, 1834.

Member General Assembly for New Haven 1875.

Mayor of New Haven 1879-1880.

Governor of Connecticut 1881.

Died —

French, and later the colonies in their struggle for independence. From the 17th day of June, 1775, to the present time, the people of this town have been patriotic, enterprising and progressive, ever ready to do their duty to their God, their Country, their family and their fellow-man.

During the dark days of 1861-1865, when the safety and honor of the Nation was threatened, nearly one hundred of our sons laid aside business pursuits, abandoned financial prospects, severed social relations, and assumed the uniform and duties of a soldier's life,—to protect and preserve the government our fathers had provided for us. Some of those boys who wore the blue are here to-day at this celebration, no longer boys as in "61," for their heads are fast becoming sprinkled with gray hairs, yet honored in their declining years for the sacrifice they made



BIRTHPLACE OF GOVERNOR H. B. BIGELOW.

for us and those who are to come after us. Many of them have gone on that journey whence none can return, but though their names may become dimmed, their deeds and their achievements grow brighter and richer with each advancing year. In their honor, the citizens of North Haven have erected the beautiful hall that will stand for the years to come,—an appropriate memorial.

North Haven has furnished to the country men of prominence in business enterprises, advanced leaders in scientific investigation, and its quota to the literary world. To the church

it has given some of its profound thinkers, pulpit orators and religious workers. From those born within its borders, have been drawn men who have served the State in offices of trust and responsibility, in various positions from the bottom of the ladder to the office of chief executive of this Commonwealth. It has been represented in the legislative halls of this State one hundred and fourteen years, and by its descendants, in many other states of the Union, more than a century. It has furnished a president of Yale College, an ambassador to the Court of St. James, a financier of high order, and a banker, the founder of our public library. But this list by no means covers the citizens of the town who have gained eminence in other directions, and who are as proud of their nativity as we are of their record.

While we rejoice in our history as a town, and the success of her sons and daughters, we feel that we are living, not in the past, but in the present, with our faces turned toward the future, and never were times and opportunities more encouraging nor our outlook more promising. We look forward to the future with the brightest anticipation. Her citizens to-day are keeping step with the progress of the times, loyally supporting churches and schools, preserving the old ancestral land-marks, beautifying their homes and enriching their farms, building macadam roads, laying sidewalks, maintaining a free public library and street lamps, also Free Rural Mail delivery.

Electric roads run into the town as well as steam roads through several sections of it. Her inhabitants are energetic and happy, ever remembering the fact that they are a part of this grand old Commonwealth, which was one of the thirteen original States of the Union.

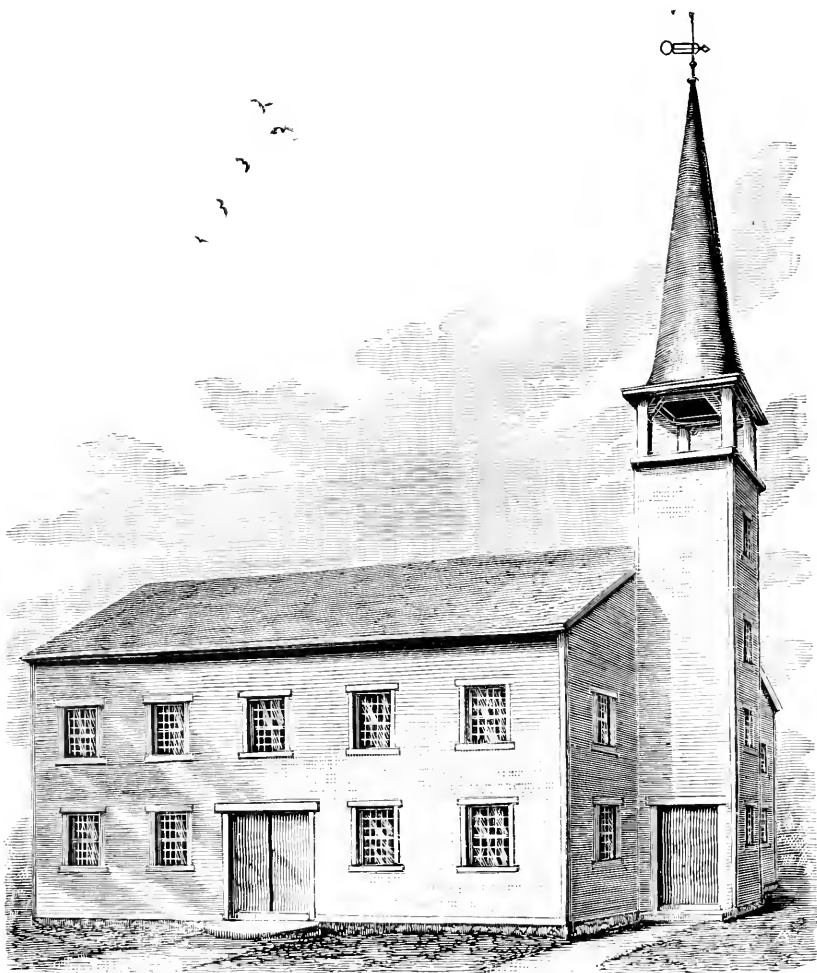
We rejoice that we are American citizens, a part of the grandest and most progressive republic on the face of this earth, and with such sentiments and under the favorable circumstances that have been enumerated, I welcome you all here to-day on behalf of the citizens of the Town of North Haven, to our Twentieth Century and Old Home Week Celebration. We extend to you a sincere and cordial reception. May your visit among us be pleasant and enjoyable, believing that when the day's exercises shall have closed and we shall once more separate to our several homes, we shall each appreciate more than ever the glorious privileges we now enjoy and the successes attained.



ANCIENT MILL ON THE MUDDY RIVER NEAR THE OLD BIGELOW HOMESTEAD.



MICHAEL BURKE
Veteran Baggage Master North Haven R. R.
Station. (Retired)



(By permission from North Haven Annals)

THE OLD MEETING HOUSE OF 1742.

HISTORICAL ADDRESS

BY

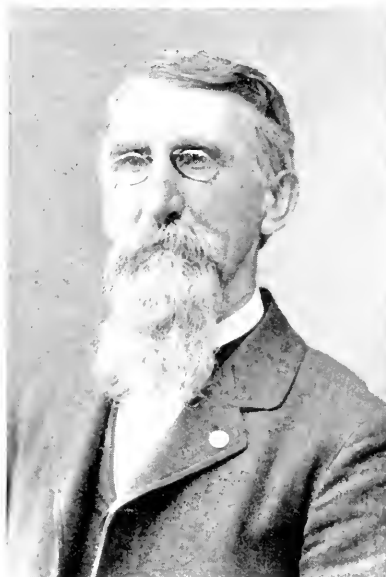
SHELDON B. THORPE.

DELIVERED IN THE

CONGREGATIONAL CHURCH,

NORTH HAVEN, CONN., JUNE, 1901,

As part of the Public Services held in Commemoration of the
opening of the Twentieth Century.



SHELDON B. THORPE.

Veteran of the Civil War.
Author North Haven Annals.
Author History 15th Reg't Conn. Vols.
Ex-Member General Assembly.
Member Post 17, G. A. R.

When Jonathan Ralph—"Dr. Ralph" as he was more commonly called, though without warrant for the title—walked from

his house at the northwest corner of the Green¹ down to the old meeting house of 1742, to ring the nine o'clock bell on the evening of December 31, 1800, he was but following a custom which had prevailed in the parish fifty years, possibly longer. On that night we are assured by one² who kept a private weather bureau of "aftercasts," that "it was clear and moderately cold—a light snow lay on the ground." But Mr. Ralph had on his "pea-jacket" and woolen mittens, and having once undergone the rigors of a campaign in the Revolutionary war, doubtless paid little attention to the weather. The "new steeple" of the meeting house rose white and cold in the starlight, and our bell-ringer carefully setting down an old battered tin lantern, drew from his pocket a long iron key and unlocked the creaking door in the steeple tower. The bell rope dangled just inside and Mr. Ralph knew exactly how far to advance in the darkness, how to clutch it, and with a few vigorous strokes ring the "curfew bell." On some summer nights, it is said, the near-by children would cautiously steal around the corner to watch the old veteran sway the clanging bell, and then go scudding home on nimble feet, for not only must the household fire be covered at that signal, but the children must be in bed.

Who heard the tones of that curfew bell one hundred years ago? According to the Grand List there were in the year 1800, one hundred eighty-three men who paid a poll tax in the town, one hundred fifty-nine of whom were enrolled in the First Ecclesiastical Society and twenty-four in the Episcopal Society. These persons owned about two hundred houses, all apparently having more or less dwellers in them—generally more! Perhaps if the atmospheric conditions were suitable, *all* this people were within reach of the tones of the curfew. Those who did not hear it, probably dwelt at Muddy River and walked by faith.

And yet the parish was not wholly dependent on this system of chronology, for there were five clocks of the first-class and six of the second-class in 1800; besides, there were twenty-three watches. But the possession of these timepieces gave our curfew ringer no concern whatever. Although owning neither

¹ Site of the Reynolds Estate.

² Jeremiah Alling.

clock nor watch himself, he rose superior to all such frail mechanisms and rang the hour by "intuition" (?), as it is related that either he or "Granny Ralph"—his wife—would run nightly across the street to Dr. Joseph Foote's house to "borry the time," and then at such an interval as seemed suitable to him, the nine-o'clock bell would be rung. The service finally became so erratic that the people headed by Dr. Trumbull arose in their wrath and deposed Dr. Ralph from his position.

This custom of an evening bell continued till about 1830. The increased number of timepieces in the community, and the growing tendency of the citizen to regulate his own down-sittings and up-risings, swept it away. A few³ are still living who remember hearing the well known peals as they rang out on the stillness of a summer night.

My townsmen! the curfew announcing the close of the nineteenth century rang but a little time since. The echoes of cannon and bell, as they gave notice at midnight in December last that a new century was born, may be still sounding in the ears of these children. A new Century! Who comprehends it? What issues are concealed within it! what revelations to be made by it! what beneficence to flow from it! for that it *will* be beneficent poet and prophet are agreed.

Happy America! whose people entered upon the Golden Age one hundred years ago! Happy America! whose sons have seen in the century just closed a period more significant than any in historic time. Happy America! and O happy children who have now entered upon a cycle of years which will as far outshine the last century, as the last outshines all the preceding. Life is worth living *now*,—has been worth living in the past—and is to be doubly enjoyable in the future. Who before me regrets the providence that has placed us where the centuries meet! None! For this hour were *we* born! for the next hour *others* shall rise, more competent, larger souled, holier purposed, and better able to wing on the world from sin to grace, and grace to glory.

In the year 1700 the population of this parish was estimated

³ Mrs. Elmina Thorpe, Henry M. Blaklee, Erus Bishop, and others.

as one hundred.⁴ In the year 1800 it was given as eleven hundred fifty-seven, and in the year 1900 as two thousand, one hundred sixty-four.⁵ This increase is much less than should be expected in two hundred years. Indeed, it may be said, that with the advantage of locality, nearness to tidewater, varied surface, and close proximity to city privileges, the population should be double the present census, and even more.

Two causes have operated to retard our growth. First, a large emigration to northwestern Connecticut; and second, the natural conservatism of the settlers and their descendants. An emigration began about 1740, which continued up to 1800-1810. During this period many of the most respected families⁶ removed to other localities. They were people whom the town could ill afford to lose, because they added wealth and character to the parishes where they settled.

Probably of these emigrants none had greater influence in the community whither they went than Thomas Blakeslee and Thomas Ives. The former was the son of Ebenezer Blakeslee, at whose house⁷ both the Congregational and the Church of England⁸ people early worshipped.

⁴ In 1790—1st census—there were 595 males, 626 females, 7 slaves, and 8 "others."

⁵ Census report.

⁶ Caleb Humaston, removed to Plymouth, Conn., soon after 1738

Lieut. John Humaston,	"	"	"	1736
Dea. Moses Blakslee,	"	"	"	1739
Rev. Samuel Todd,	"	"	"	1740
William Luddington,	"	"	"	1738
Jonathan Frost,	"	"	"	1735
Ebenezer Frost,	"	"	"	1744
Hezekiah Todd,	"	Wolcott,	" about	1754
Jehiel Tuttle,	"	Torrington,	" "	1770
Major Isaiah Tuttle,	"	"	" "	1773
Ezra Pierpont,	"	Waterbury,	" "	1780
Giles Brockett,	"	"	" "	1803
James Bishop,	"	Farmington,	" before	1780
John Seeley,	"	Gt. Barrington, Mass.,		1791
Isaac Seeley,	"	"	" "	1799
Abraham Seeley,	"	"	" "	1798
William Crane,	"	"	" "	1794
Samuel Ives,	"	"	" "	1793

Joel Thorpe removed in an ox cart to Ashtabula County, Ohio, about 1800. He was killed in the war of 1812.

⁷ Eccl. Soc. Records, page 3.

⁸ North Haven Annals, page 130.

He was born in the year 1700 and went to Plymouth in 1731. He married Mary Scott of Sunderland, Mass. They had nine children. He received the title of Captain in the State Militia in 1740, and his house was palisaded as a defence against the Indians. He was one of "nineteen proprietors" who built the first meeting house in Plymouth⁹ and called the Rev. Samuel Todd of North Haven to preach in it. When an Ecclesiastical Society was organized there later, its members desired a meeting house in a different location. The proprietors objected, but were outvoted, and Captain Blakeslee with eleven others withdrew and formed a Society of the Church of England. In 1811-1812 descendants of his founded Plymouth, Ohio, and organized an Episcopal Church there. He died in 1778.

Thomas Ives was the son of Thomas and Anna (Heaton), born in North Haven, 1753. He was graduated from Yale College 1777; served in the Revolutionary war; studied law in Litchfield, and was admitted to the bar in that county. In 1782 he settled in his profession in Great Barrington, Mass.¹⁰ He married Ruth Foster, a lady of high birth and much influence in Massachusetts politics. He became a member of the General Assembly and served in both houses. He also was identified with the militia and rose to the rank of major-general of the Ninth Division. In other ways he received honor from town, state, and nation.

The record of emigrant families given falls much short of the actual number. Dr. Trumbull wrote¹¹ that about 150 families left the parish between 1760 and 1800. It is difficult to account for this shrinkage. We can imagine how different our surroundings would be to-day had they remained, but the human tide was destined to ever flow outward from New England, and so our fathers arose, almost as by divine impulse, and gat them to lands, in one sense, they knew not of.

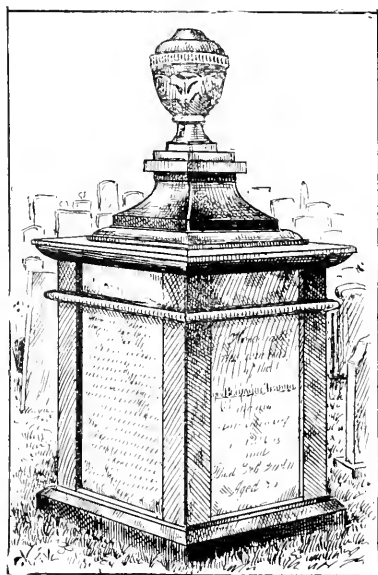
It will be material at this time to note, for a moment, the administrative element in the early part of the last century. Ecclesiastical influence in home affairs did not wholly cease at our incorporation (1787). The spell of authority which the New

⁹ Atwater's Plymouth, pages 29 and 31.

¹⁰ History Gt. Barrington.

¹¹ Century sermon.

England divine exercised, particularly in the country villages, remained potent until well along in the century. The intent of the New Haven colonists that the Church should furnish the foundation for all civil government, found a supporter in Dr. Benjamin Trumbull. He was something of a dictator—probably less autocratic than his predecessor, the Rev. Isaac Stiles, yet by virtue of birth—war record—literary ability, and pulpit prestige, was able to dominate largely in secular matters. And this he did almost single handed. His church in 1800 was at a low ebb and



gradually declining. The First Ecclesiastical Society organized in 1716 and the Church of England Society organized in 1759, were apparently more engaged in swapping members to avoid taxation, than promoting the spread of the gospel. The Grand Lists of the town are complete from 1787 to the present year. Originally every adult male was compelled to identify himself with one or the other of the societies for purposes of taxation, and as there were two tax collectors for some years, and apparently a difference of a farthing or two in the amounts to be gathered, we

have surprising evidence of the nimbleness of some of our fathers in jumping from one society to the other and then back again, as it appeared best for their interest. This athletic exercise ceased about the year 1814.

With the death of Dr. Trumbull in 1820 the ecclesiastical hand in town government was still further withdrawn, only to wholly vanish during the great revival under the Rev. William J. Boardman. The separation of Church and State became complete when the town voted in 1834 "it would no longer pay for ringing the Presbyterian church bell."

A second view of the evolution of the town may be had from manuscripts unexpectedly discovered. In the year 1800 the population was 1,157, as said. There was received by the selectmen from taxation, and from the sale of old highways, \$856.80.

The expenses for twelve paupers were, . . .	\$264.79	
For highways,	173.46	
For sundries,	231.38 ¹²	
Balance in treasury,	187.17	
		<hr/>
In 1803 the receipts were,		\$804.98
The expenses were,	\$586.72	
Balance in treasury,	218.26	
		<hr/>

In 1805 the Town Treasurer was paid \$5.00 for services and the Town Collector \$13.00.

In 1806 the authorities pared taxation so close that but \$527.91 was received. The expenses were \$538.75, leaving the first deficit the town incurred. The following year this was recovered and a surplus established. No other audits are discovered until the year 1867, when the town issued its first printed report.

In the year 1900, with a population less than twice that of 1800, there was received from all sources¹³ . \$33,360.00

The liabilities were, 54,580.98

Debt of the town, \$21,211.80

¹² Includes \$10.50 paid Dr. Ralph for ringing church bell

¹³ Town Report, 1900.

The above indebtedness stands mainly for seven and a half miles of rock ballasted, stone bridged highways, constructed at an average cost of \$5,000.00 per mile, and second to none in the State. The first attempt at road paving on any considerable scale was begun in 1871. Oyster shells were used on the main highway in the third school district under the direction of A. F. Austin, Selectman. In the year 1872, 7,395 bushels were so applied at



LAWRENCE BRUCE.
Highway Contractor.



ANDREW F. AUSTIN.
Member General Assembly, 1882.
Selectman and Town Agent 15 years.
Ex-Superintendent Public Schools.
Present Trial Justice, with 42 years' record.

an average cost of one cent per bushel. This amount was increased year by year until in 1876 it reached 15,185 bushels. In 1878, 13,735 bushels, and in lesser amounts until 1881, when the roads were let by separate contract in each district. This plan proved more economical than satisfactory, and in 1888 Lawrence Bruce was employed to take entire charge. Macadamizing with crushed stone began in 1889. Since then at intervals, with and

without State aid, the town has constructed most durable road bed where before only sand or slough existed.

The early roads of the parish were not much more than bridle paths. Even in 1800 they were in deplorable condition. The original survey of New Haven Colony contemplated a system of "squares" 80 rods by 160 rods with broad highways between. Rivers and ledges offered no objection. The routes were plotted whether the settler followed them or not, and that he did not, is in evidence by the frequent changes the selectmen of the towns made. This left considerable areas which the thrifty authorities turned to account by leasing portions temporarily or selling the grass thereon. Just when the first highway tax was laid is uncertain. In 1830 one mill on the dollar was ordered "worked out" under the direction of district surveyors. This plan continued twenty years, but was little more than a farce. The aged residents leaned on their shovels, chewed tobacco and guessed where the work ought to be done. The younger men sat on their ploughs and bragged how much their oxen could draw. This "meet" was usually held twice a year, spring and fall. In 1801, however, if a heavy snowfall occurred, the farmers gathered with their teams, broke out the roads and donated their labor. In 1901, if snow falls, whoever removes any from the highway, seeks the selectmen the first opportunity and demands payment.

COMMON SCHOOLS.

It is to be hoped the present century will devise some system of common school management, productive of results commensurate with the funds employed. More money has been expended in teaching "the infant mind to shoot" in country district schools,—with less returns,—than in any other public undertaking. The First Ecclesiastical Society opened four schools in 1720. It conducted educational matters until 1706, when a School Society¹⁴ was formed and entrusted with the management. This body appointed the school committees until 1838, when the privilege was given to the districts. In other respects it remained the governing power until 1855, when the Society was

¹⁴ Record complete.

abolished and the town assumed charge through a Board of School Visitors. Whether our condition is more regrettable than that of neighboring towns, the fact remains, that according to population, we have had, and have to-day, a less percentage of collegiate scholars than we should have a right to expect. Our children cannot atone for the defect, but they *can* make the coming years illustrious through the pulpit, the bar, the counting room. "North Haven is not a dying town!"¹⁵ The blood of the old colonists still lives! God grant it may find higher expression than ever to the honor and renown of the Twentieth Century.

MILITIA.

In the year 1800 we had a militia company then nearly a century old. It was formed in 1718¹⁶ and had furnished an innumerable quantity of military titles to citizens of the parish. The great army of captains, lieutenants, ensigns who aired their honors on all possible occasions, owed their rank to this command. Many an old commission is now proudly exhibited as evidence of "Special trust and confidence" reposed by the State in the appointee. This militia company provided volunteers for the French War, the Revolutionary War, the 1812 War, and the Civil War. Its parade ground was the west half of the Green. Here the doughty warriors drilled under the colors of England, or stacked their "Queen's Arms" on the sward, while they read royal proclamations nailed to the meeting house door.

Then came the "days that tried men's souls," and by and by there broke out at the head of that stalwart company one muster day, the gladdest sight North Haven eyes had ever beheld—the Stars and Stripes of the new Republic! and under that flag marched Trumbull and Pierpont and Bassett and Thorpe and Barnes and Blakslee and Brockett, and more than fourscore others whose names deserve to be cut in enduring granite and set as a memorial on yonder market place where they once congregated.

We have no accurate roster of this old company until 1828. In that year Eliada Sanford was captain, David T. Bishop lieu-

¹⁵ Century Sermon—Rev. W. G. Lathrop, page 19.

¹⁶ Records First Eccl. Soc.

tenant, and Alfred Thorpe ensign. It is designated at that date as the 4th Company, 10th Regiment, Connecticut Militia. Then follows a muster roll of one hundred fifteen names.¹⁷ In 1838 a petition signed by ninety-three citizens was presented to the Adjutant-General of the State to allow the formation of another company. The prayer was granted and they organized as the 2d Light Infantry, 10th Regiment, Connecticut Militia. Then was seen what, perhaps, no town in the county—possibly in the State—could parallel, a community with a population of 1,340 furnishing two militia companies of over one hundred men each. The parade ground of the new command was designated in 1839 as "The Public Land near and in front of the Episcopal

¹⁷ Sergeant Josiah Todd	Bishop, Justus	Pardee, John, Jr.
" Stephen Cook	Button, John	Pierpont, David
" George Tuttle	Bigelow, Levi	" Elias
" Jared Bassett	Cooper, Martin	" Asahel
Corporal Lyman Thorpe	Cooke, Homer	" Jared
" Jacob Doolittle	Clarke, Ammi	" Miles
" Wm Garry Bassett	Dayton, Jonathan, 2d	" Sala
Musician Amasa Thorpe	" Lewis	Phelps, Ira Bryan
" Asahel Pierpont	Dickerman, Merit	Riggs, Joshua
" Sidney Smith	Ford, Roger W.	Robinson, Jesse
Bassett, Anson	Finch, Daniel N.	Sackett, Milo
" Isaac	Frost, Leverett	" Butler
" Philanso	" John, 2d	" Joseph, 2d
" John	Goodsell, John	Smith, Ebenezer
" Sharon	Goodyear, Bela	" Henry P.
" Willis	Hatchkiss, Francis	" Lyman, 2d
" Zenas	Hough, Alonzo B.	" Hiram
Beach, William	Heaton, Julius	" Jude B.
" Hubbard	Hull, Jarvis	Sampson, John
" Sharon Y.	Ives, Harvey	Stiles, Harvey
" Cyrus	Johnson, Henry	Thorpe, George L.
Barnes, Daniel	Jacobs, Russell	" Harvey
" Jesse	" Joseph	" Cyrus
" Levi	" Ammi	" James H.
" Chauncy	" Roswell	" Anson C.
Blakslee, Philemon	Lincoln, Edward	" William D.
" Abraham	Marks, Riley	Todd, George
" Evelyn	Mansfield, Liverius	" Beri M.
" William	" Ebenezer	" Orrin
" Benjamin	" John L.	" Samuel B.
" David	" Jared	Tuttle, Enos T.
Bradley, Miles	Mix, Benjamin	" Ithimar
" Henry	" Samuel	" Zera P.
" Eri	McCoy, William	" Willis
" Merlin	Monthrop, Albert E.	Thompson, William S.
" Barzillai	" Merit	" Walter
Bates, Lewis	" Alva	Warner, Orrin
Brockett, Luman	Munson, George	Wolfe, Henry D.
" Levi		

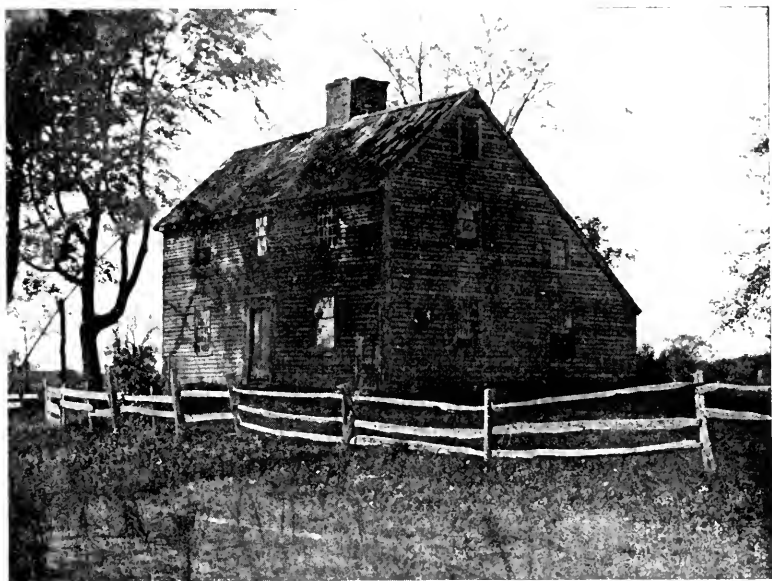


Photo by Thorpe.

PENN PHELPS PLACE.



Photo by Thorpe.

JOHN SMITH HOUSE.

Church.”¹⁸ The senior company dressed in black and scarlet, the junior in blue and white, hence the “North Haven Blues.” They strove to outdo their rivals in drill and manœuvre, and the story goes, so efficient did they become that at a General Training held on the “Wallingford Plains” in 1843, the battalion became so hopelessly entangled in a complicated movement, that the commanding officer, Colonel Bishop, losing his military dignity and patience, shouted, “Tenth Regiment halt! do as the North Haven Blues do,” whereupon Captain Justin Marks gallantly marched his company out of the snarl and shortly had the entire regiment lined up in magnificent order.

In these years, 1835-1845, military “pomp and circumstance” reached high water mark. With the advent of the younger company, the older had nothing from which to recruit its ranks, and disbanded about 1848 after one hundred thirty years of existence. Its rival also declined and gave up the ghost in 1851. Its local color is deposited in the rooms of the Memorial Library.

To-day’s review of the nineteenth century would be incomplete did we fail to briefly contrast its beginning with its closing days. In 1801 the farm houses for the most part were of large frame. A portion had the lean-to roof, while others rose up square, gaunt and unpainted, perhaps like the integrity of their owners. Again, under the shelter of some friendly hill stood low, rambling buildings, painted red by man, brown by the storms, and green by the drapery of summer, the whole betokening an ancient strain of blood in the master, who all unwittingly had reproduced some lowly home of old England. The chimneys—“smokes”—of these houses appear to us unduly large. Many had a stone base twelve feet or more square. Sometimes this material formed the entire structure, but I have seen but a single instance¹⁹ in this town. Outside blinds to windows were unknown then, and the faded green paper shade hung in its glory. A narrow “hood” over the door, or sometimes an inconvenient “front stoop,” were the external ornamentations. Now we have the elegant lace curtain, and the light lattice behind which at any angle, our women may safely view their neighbors. We have the

¹⁸ See Order Book.

¹⁹ House of John Smith, now demolished.

capacious piazza and the overhanging balcony. Turret, tower, gable, finial, rise in unexpected places, sometimes harmonious and sometimes—otherwise. In the beginning of the nineteenth century the people dwelt in rear rooms and cold unfurnished chambers. There was lack of chairs, lack of tables, lack of closets. The front door of the dwelling rarely opened except at the summons of wedding or funeral. Now how changed. Carpets, draperies, cushions, sunlight, heat, music, flowers and a thousand luxuries adorn our homes and give life a charm the "good old times" never knew.

In the beginning of the nineteenth century the farm barns were ill-conditioned, unpainted and usually placed on a hill. To-day, many excel in convenience and finish the dwelling of a century ago. Then, the farmer did not dehorn his cattle, use patent fertilizers, plant market gardens, run milk routes, or attend Pomona Granges—but he does now! His wife did not have a "separator" in the dairy, a "sweeper" in the closet, a "wringer" in the kitchen, or a chance to vote; but she *does* now!

In the beginning of the nineteenth century the farmer killed his pork in the "new moon"—shaved himself Saturday afternoon—sued his neighbors—and slept in the meeting house Sundays! but he does *not* in 1900. In 1801 his wife wore a "poke" bonnet—took snuff—made her own yeast—weaned her own children—and reared a large family! but she does *not* now!

In many essentials the old order of things has changed. The lightning rod (common enough down to 1850) has disappeared from our roofs and the insurance sign from above our doors. Man has not secured entire immunity from the destructive forces of nature, it is true, but enormously wealthy corporations stand ready, with monetary consideration, to assuage the woes caused by their ravages. The attacks of "the world, the flesh and the devil" need have no more fears for him who is willing to pay insurance premium.

In 1801 the farmer wrought out his fence rails in the woods and built "zig-zag" barriers about his domain at great waste of time and material. The cost in most cases exceeded one dollar per rod. Now, with posts at fifteen cents each, and wire at two cents per pound, he runs long lines of protection about his farm at one-quarter the former cost.



Photo by Thompson.

Railroad Crossing.

P. O. on Left—Depot on Right. Old Depot, 1890, in Center.

In the beginning of the nineteenth century the maiden had her ears pierced with a needle some summer day and a thread drawn in the puncture. Then "to-rights"²⁰ she hung rings or other emblems thereon, and was happy. In 1845 she put on a cameo breast-pin of heroic size, dressed her hair low on her forehead, and had her "daguerreotype" taken.

Then, they slept on "feather beds" spread on a heavy wooden frame with "tester" above and valance below. In 1901 we have the sanitary mattress and its glittering metal support. Then, they did their marketing on foot with bag and basket. In 1901 the grocery, the laundry, the bakery, the market wagon, halts at our door and makes life worth living—if we pay the bills.

In 1801 personal events had small circulation, except as the tongue of gossip wagged. In 1901 no household is sacred from the intrusion of the amateur press reporter, who frequently lines the way with the carcasses of distorted statements.

Then, the citizen who would write a letter used either a pointed piece of lead or a quill pen. (He could not buy a steel pen until after 1830.) His paper was unruled and his ink of home manufacture. Usually he chose a stormy Sunday for the task, and it took all day. He folded the paper in most inconvenient form, and sealed it with a red wafer. If the "writee" lived ninety miles distant the postage was ten cents; if one hundred fifty miles, twelve and a half cents; if five hundred miles and more, twenty-five cents. As late as 1850 we paid no less than five cents, and no more than ten cents postage. Our first post office was established in 1839, in the dwelling now owned by Frederic H. Stiles. The mails were flung from stages on the New Haven and Hartford turnpike at the point where the road to Mt. Carmel now crosses that thoroughfare. Capt. Seba Thorpe was there to receive and transfer them, and Erus Bishop was his bondsman. Later, the office was located in the brick house, also used as a depot, when the New Haven and Hartford railroad was opened. The newspapers were called for at their offices in New Haven, by various individuals, and distributed on Sunday. Now, with writing papers of the finest texture,—pens of all metals,—pencils so cheap we never husband them,—envelopes for the merest fraction of

²⁰An expression for soon.

cost,—stamps (used about 1847) of all denominations,—reception and delivery of mail bags by flying trains,—free suburban delivery,²¹—newspapers containing the condensed events of the world laid twice daily at our doors, we seem to have reached the summit of swiftness and convenience in dealing with kingdom, empire and republic. And yet time and space are to be further annihilated as the years roll on.

The older portion of the community has witnessed some remarkable transformations of ways and customs of their ancestors. The old uncouth pestle and mortar for crushing rock salt has gone. The hand-mill in which grains of coffee, pepper and the spices were ground, is silent. The wheels on which wool or flax was spun,—the looms in which the yarn was woven, are broken up. The rough trencher, the pewter plate, the wooden bottle, the iron snuffers, and I might almost add, the family cradle, have disappeared, except as relics of the past. The doctor, with his small fees and large prescriptions, has yielded place to the physician, with his large fees and small prescriptions. We have seen the heavy booted male watcher thrust out of the sick room, and the gentle, trained female nurse, enter to soothe our nerves and assuage our ailments.

The gallop of the heavy farm horse is not heard as of yore in our streets, nor do we see the woman of 1800 riding on a pillion, but rather, lifting our eyes from the old family Bible²² we are reading on a Sunday evening, we behold automobile, and locomobile and motor-cycle and tandem with piercing lamps and noisy riders, threading our thoroughfares with incredible swiftness. We do not have our "voices tried" by the old-fashioned singing-school master, for that long cherished institution has departed from the country schoolhouse, and the chorus choirs which sprang from it and sung "Mear" and "China" and "Dundee" in the meeting house have become the "choir invisible."

They came into the nineteenth century with the tinder-box

²¹ Rural delivery began in North Haven December 15, 1900. Salary of carrier (John Blakslee), \$500.00 per year. Iron letter boxes, costing about one dollar each to patrons, are placed convenient to the highway. Larger public boxes are placed at intersections of main highways. No delivery is made within one-half mile of main offices.

²² Nahum 2:4.

and the tallow candle. We went out with the parlor match and the electric light. They came into the century with petty law-suits among neighbors,—with inflexible church discipline,—with an iron heel to stamp out the erring and the frail; we went out of the century with kinder hearts, broader lives, and the forgiveness of the Master.

The woman tailor who made men's clothes and the man shoemaker who made women's shoes, no longer sit about our fire-



Photo by Heaton

THE LEETE TAVERN. (ESTATE HENRY F. TUTTLE)

sides drinking weak tea and chewing leaf tobacco. We have seen the departure of the old-fashioned almanac, and the entrance of the gorgeous calendar. The one gave us intervals of two weeks in which to "look out for rain or snow," the other warns us to seek immortality through proprietary medicine, or reminds us that our grocers are doing business at the old stand.

We have witnessed the decline of the Fulling mill—the Grist mill—the Saw mill—the Cider mill! but as compensation, we have received ten millions of cotton spindles—patent prepara-

tions of the cereals—lumber from the tropics—and whiskey from the distiller, "four full quarts for three dollars and sixty-nine cts."²³ We know that from the incorporation of the town to 1860 the political atmosphere was democratic. Since the Civil war the republican wing has had the majority. Once we wanted men for office; now we want office for men.

One hundred years ago Sabbath Day Houses fringed the southern and part of the western border of our Green. The venerable Dr. Trumbull's cider mill was in close proximity to the easternmost of these buildings. The mill was a clumsy structure, without covering, built upon the lines of the eighteenth century, and stood opposite the small brick house by the brook.

The apples were crushed by a heavy wooden wheel traveling in a narrow trough built in a circle, with a diameter of thirty or more feet. This wheel turned upon a long axle, the opposite end being pivoted in the center of the circle. Oxen furnished the motive power, and it was the small boys' duty to ride on the long arm and see that they kept moving. When the fruit was reduced to the proper pulp, it was shoveled upon a platform, made into a "cheese" with straw, and then subjected to all the pressure huge wooden screws turned by arm power could give. The present strained relations between cider and theology did not exist in that day; indeed, in the quality of "hardness," some have come to think they were quite akin in 1801.

We have witnessed the untimely end of the old-fashioned school exhibition, the Lyceum, and the Debating Society,²⁴ but in their place have come up the "Chautauqua Circle"—the "University Extension" and the "Whist Club."

We do not now patronize "Turkey shooting matches" at the old Leete tavern on the Hartford turnpike, or attend "Balls" in

²³ Magazine advertisements

²⁴ The earliest Debating Society of which any record is found met in 1820-30, in Amasa Thorpe's ball-room. Among the disputants were the Rev. William J. Boardman, pastor of the Congregational Church, William Hartley, William Ives, Ward Peck, Eliada Sanford, Benjamin Eastman, James H. Thorpe, David T. Bishop, Jesse Andrews, Jr., Willis Tuttle, and twenty others, and more. Some of the questions discussed were:

"Ought the poor to be supported by law"?

"Is self-love the moving cause of all our actions"?

"Are the abilities of females equal to males"?

"Ought slaves in the United States be immediately emancipated"?

This society was revived in 1857, and had a run of three years, and again in 1872.

Jesse Andrews' once famous hostelry,²⁵ but we do go to ball games—promote euchre parties—and win booty prizes.

They, saw the citizen of 1800-1840 carried in a whitewood coffin on a bier to the burying ground. Few or no words were spoken, and the grave was closed while the concourse waited. No tribute of regard was displayed, and the expense rarely exceeded ten dollars. Now the deceased is placed in a casket and carried in a hearse to the cemetery. Evergreens and drapery make wretched attempts to soften the outlines of his narrow home. There is no sound of falling elods. Expensive marks of esteem abound; the people gradually melt away and the undertaker sends in a bill of one hundred dollars—or more!

When the old housekeepers in the nineteenth century related to their grandchildren the story of the days in which they lived, they spoke of "cranes" and "trammels" and "hooks" and "peels," and the child wot not what was meant. But these now obsolete words stood then for the indispensable fixtures of the old-fashioned fire-place. The junk man has carried them all away, with the big iron kettles they supported, and the "skillets" that kept them company.

In 1840-50 we were rocked from center to circumference of the town by the discovery of gold on the Pacific coast. It was a theme of more importance than was the Mexican War a year or two earlier. No one wished any part in the latter—every one wished a chance in the former. Twelve of our citizens²⁶ became "Argonauts" and sailed away for the "golden fleece," either around Cape Horn, or by way of the Isthmus. All returned in safety, some bringing wealth and some—experience.

They came into the nineteenth century with the scythe—the sickle—the flail—the quill pen. We went out of it with the mowing machine—the harvester—the thresher—the typewriter. Then, they stored no ice, canned no meats, burned no coal, rode no bicycle. Old things have passed away! All things have become new! The shore house, the Sunday paper, the potato bug, the hammock, the electric car, the "bargain counter," the buffalo beetle, the divorce court, the "new woman," have come into our

²⁵ North Haven Annals, page 269.

²⁶ See page 130.

horizon, some to bless and some to curse. Once, there was expressed very little sentiment and less enthusiasm at the doings of the outside world. Now, we wear badges at our collar, display the national colors from our dwellings, keep Christmas, and shout for Yale University. Once—1837—they warned all Irishmen out of the town, fined our boys and girls for walking on Sunday,²⁷ forbid dancing bears entering the parish, and posted the names of drunkards in the tavern bar-rooms. Now, we bring the alien and the foreigner to our doors—make cycle paths for our children—go to the circus—and wink at the beer wagon.

In the early part of the last century they rode in an oxcart to New Haven. In 1820 they went in a wagon. In 1839 they made the journey by steam, paying fifteen cents to the New Haven and Hartford railroad for second-class fare in the "Jim Crow car," and twenty-five cents for a first-class ticket in the passenger cars. They could make but one trip daily. In 1901, for fifteen cents we may be whisked down to the metropolis nine times each week day,²⁸ between the hours of 6.30 a. m. and 11 p. m., and twice on Sunday.

In 1800-1810 many of the principal men of the town borrowed money, usually from Yale College.²⁹ The town, also, and the First Ecclesiastical Society made loans to parties, usually of small amounts and for a limited time.

In 1850 there was a toll-gate on the Middletown turnpike near the house of John Todd in the second district, and on the Hartford turnpike near the house of Mr. Hart in the sixth district.

In the beginning of the last century a few varieties of the apple and the pear were the fruits grown. Expansion along this line has been truly wonderful. The berry, the cherry, the peach, the plum, the grape, the melon, have climbed to royal heights as luxuries and become great factors in the commercial world.

In the beginning of the nineteenth century the thrifty mother turned a bowl over her boy's head and snipped off all his locks outside the rim. This was a "New England hair cut." The

²⁷ Records Justice Courts.

²⁸ A. M. 6.29; 7.34; 8.58; 11.26. P. M. 1.58; 4.46; 6.29; 7.50; 11.1.

1807. Samuel Moulthrop, . . .	\$ 556.50	1807. Philemon Blakslee, . . .	\$ 61.24
1808. Abraham Bishop, . . .	850.00	1807. Philemon Pierpont, . . .	1,112.35
1807. Ezekiel Jacobs, . . .	510.03		

remarks incident to the occasion were mainly made by the protesting lad, and it is now supposed that this barbarous practice caused more boys to run away to sea than all other causes combined.

But with the waves of reform that have come rolling in upon us for a hundred years to wash away the ancient landmarks, it is a joy to find that the old Christian names of our ancestors have been but little disturbed. The Johns and Williams and Henrys of the past are the Johns and Williams and Henrys of the present. Mary and Martha and Esther and Ruth are forever immortalized in Hebrew story, but *our* Marys, and *our* Marthas are far dearer to us. Their sweet names drift us back through the century, and the years suddenly become peopled with the women who helped make the town. We see their countenances duplicated in their granddaughters' faces. Their tones are reproduced in their grandsons' voices. Their worn Bibles are their biographies, and the old-fashioned lilac is their monument. We are never far away from the life they lived, for great influences never die.

Enough of these contrasts! They are suggestive in the highest degree. Whether the changes which have been wrought shall redound to our glory, this new century is to decide. That merciless jury "The survival of the Fittest" will try every plan and theory as never before, whether it be good or whether it be evil. But of one thing we may feel assured, that in spite of the drawbacks earlier mentioned, emigration, unproductiveness, conservatism, this town from its settlement has ever been reaching for higher levels. Though the course has been slow, yet it has never retrograded. Perhaps the most comprehensive idea of its growth may be gained from a brief survey of our Grand Lists, which are intact since 1787. Since it is impracticable to present each year in detail, the last century has been divided in quarter sections. In 1800, then, the resources of the town were returned as follows (omitting many details):

183	Polls.
9362	Acres of land.
202	Oxen.
572	Cows and other cattle.
194	Horses.
Total appraised value, \$30,675.31.	

In the year 1825 the schedule summed up:

168½	Polls	.	.	.	.	.	\$	5,055.00
1138¼	Acres,	.	.	.	.	.		302,952.00
1116	Neat cattle,	.	.	.	.	.		15,856.00
1020	Horses,	.	.	.	.	.		4,169.00
243	Houses,	.	.	.	.	.		102,036.00
29	Wagons and carriages,	.	.	.	.	.		813.00
162	Clocks, watches and timepieces,	.	.	.	.	.		729.00
5	Mills,	.	.	.	.	.		3,300.00
3	Stores,	.	.	.	.	.		675.00
1	Distillery,	.	.	.	.	.		75.00
1	Carding mill,	.	.	.	.	.		1,225.00
	Bank and turnpike stock,	.	.	.	.	.		737.00
	Money at interest,	.	.	.	.	.		11,281.00
	Sundries,	.	.	.	.	.		307.00
								<hr/>
								\$449,210.00

Summary of the Grand List for 1850:

254	Polls,	.	.	.	.	.	\$	2,540.00
11258	Acres,	.	.	.	.	.		327,023.00
884	Neat cattle,	.	.	.	.	.		16,227.00
201	Horses,	.	.	.	.	.		7,254.00
272	Houses,	.	.	.	.	.		120,425.00
223	Wagons and carriages,	.	.	.	.	.		4,657.00
29	Mills, stores and manufactories,	.	.	.	.	.		7,137.00
626	Sheep and swine,	.	.	.	.	.		4,362.00
	Farming tools,	.	.	.	.	.		4,186.00
9	Musical instruments,	.	.	.	.	.		255.00
	Household furniture and libraries,	.	.	.	.	.		13,323.00
	Bank stock,	.	.	.	.	.		2,730.00
	Investment in trade, etc.,	.	.	.	.	.		11,195.00
	Money at interest and deposit,	.	.	.	.	.		49,463.00
	Other taxable properties,	.	.	.	.	.		17,330.00
								<hr/>
								\$588,107.00

Summary of the Grand List for 1875:

157	Polls (\$1.00),	\$ 157.00
138	" (military) (\$2.00),	276.00
11664	Acres,	402,578.00
722	Neat cattle,	19,064.00
413	Horses,	21,490.00
372	Houses,	261,645.00
7	Stores,	8,700.00
15	Manufactories,	11,150.00
163	Carriages,	8,424.00
346	Timepieces,	1,875.00
57	Musical instruments,	2,388.00
112	Dogs,	116.00
	Stocks, all kinds,	27,586.00
	Investments, trade and manufacture,	12,987.00
	Money at interest and deposit,	16,031.00
	Other taxable properties and additions,	15,009.00
		<hr/>
		\$809,476.00

In the year 1900³⁰ the following return was made by Lewis I. Fowler and Frederic E. Jacobs, Assessors:

438	Dwelling houses,	\$339,985.00
11904	Acres of land,	347,935.00
28	Mills and manufactories with their investments,	74,380.00
490	Horses,	18,335.00
1263	Cattle,	21,400.00
	Swine and poultry,	635.00
	Farm utensils not exempted,	750.00
12	Gold watches (value over \$50.00),	400.00
66	Pianos and other musical instruments,	6,675.00
218	Pleasure wagons and carriages,	6,540.00
	Bank and insurance stock,	24,810.00
8	Stores and investments,	13,400.00
	Money at interest,	13,865.00
	Other taxable property,	1,937.00
		<hr/>
		\$871,047.00

(115 taxable polls at \$1.00 each).

³⁰ In 1890 the total valuation was \$792,840.00.

It must be remembered that the foregoing valuations are not based on an absolute standard, but represent the judgments of the different boards of assessors. Something like a two-thirds appraisal of the actual value of the property is generally attempted in this town.

But though there is apparently no bounds to history, there should be to the recital of its events. It has been the endeavor of the speaker to keep within local limits, reserving for others to recount the deeds of State and nation. Much has been left unsaid of usage and custom, and perhaps much more ought to have been. An hour in which to review a century's work is an altogether too little point of time.

If it be asked in closing, what great events have been most far-reaching in their influence in this town, I answer unhesitatingly, the great revivals of 1820-30, and the Civil War 1861-65. The former in the first half of the century set squarely on their feet a generation of young people, who made Jesus Christ the guide of their youth. From that day began flowing a tide whose waves have lapped all our homes with water from the River of Life. The Civil War in the latter half of the century also called a generation to its feet. There rose up those who made their Country their guiding star and counted their lives as nothing that freedom might live. From that hour the brotherhood of man took on a new meaning and the world went "marching on." So, then, with one generation for God, and one generation for Country, our children are inheritors by blood and record of the proudest birthright earth can bestow. The gray haired men of 1865, and the grayer headed men of 1825, are here to-day witnesses to what God has wrought. They have fought the fight, they have finished their course. Henceforth they commit to the keeping of these children a trust handed down for more than two hundred years from father to son,—the good name and the unsullied reputation of the town of North Haven.

It will be vain to forecast the future. "Whether there be prophecies they shall fail." It has been the unexpected that astonished the world in all ages, and it will be the unexpected which shall work the mighty changes of the hereafter. But for all this we are not here to surrender our conviction that the Nineteenth

Century has been the Golden Age of the world! We know it! we helped make it! Every century has said the same, and the saying has been true! Whatever the conditions of life, whatever the level of civilization, man never stepped from one century into another without his loins being better girded and his lamp brighter trimmed. This, this, is Evolution! a law of God, unerring as the course of a star—a law which will at last dissolve these elements and out of them evolve a “new heaven and a new earth” where men will dwell in peace and centuries pass unheeded.



Photo by Thorpe.

CONGREGATIONAL CHURCH IN 1895.



ESTATE OF DENNIS THORPE.



THE ERI BRADLEY HOMESTEAD. (OLDEST HOUSE IN THE TOWN.)

THE COLLATION.

The Collation as designed by Mr. William E. Dickerman, will be laid in Linsley's hall for the children, and in Memorial hall for the public at large. It is planned to provide for between two thousand and three thousand people. A substantial dinner will be furnished for a small compensation, it not being the intention of the committee to provide this meal entirely free. Further detail is necessarily omitted, as much modification of the present plans may take place. The following corps of assistants has been carefully selected and approved by the General Committee:

TABLE COMMITTEE.

Mrs. D. L. Clinton,	Mrs. John Hull,
Mrs. D. W. Patten,	Mrs. Henry Buckingham,
Mrs. N. H. Marks,	Mrs. Leonard Wooding,
Mrs. Lucia B. Barnes,	Miss Sarah Dickerman,
Mrs. George H. Cooper,	Mrs. Marcus Marks,
Mrs. Hubert Potter,	Mrs. Charles Dudley,
Mrs. L. Peet Tuttle,	Mrs. Frank L. Smith,
Mrs. R. J. Shepherd,	Mrs. Ernest R. Brockett.

SOLICITING COMMITTEE.

Mrs. Payson B. Orcutt,	Miss Clara Bradley,
Mrs. Andrew Clinton,	Mrs. William P. Leete,
Mrs. William Stevens,	Mrs. Julian W. Tuttle,
Mrs. Alex. Smith,	Mrs. Wilson Doolittle,
Mrs. Robert N. Barnes,	Mrs. Florence Baldwin,
Mrs. Albert Brockett,	Miss Edith Smith,
Mrs. Henry Cori,	Miss Mary Eliot,
Miss Janie Warner,	Mrs. Joseph Pierpont,
Mrs. Theo. Eaton,	Miss Kate Smith,
Mrs. Louis R. Hemingway,	Mrs. Homer Cooper,
Mrs. Edgar Hemingway,	Mrs. William B. Roberts,
Mrs. Clarence Frost,	Mrs. George B. Todd,
Mrs. Ezra G. Munson,	Miss Emma Brockett.
Mrs. John H. Blakeslee,	

ASSISTANTS.

Miss Lucy Bishop,	Miss Mabel Moulton,
Miss Genevieve Barnes,	Miss Carrie Harris,
Miss Charlotte Barnes,	Miss Bertha Barnard,
Miss Genevieve Hemingway,	Miss Ruby Blakeslee,
Miss Ina Tuttle,	Miss Grace Dickerman,
Miss Anna Goodyear,	Miss Lucy Blakeslee,
Miss Grace Smith,	Miss Eva Doolittle,
Mrs. Arthur Thorpe,	Miss Anna Bannell,
Miss Alice Stiles,	Miss Lucy Mansfield,
Miss Leila Stiles,	Miss Janet Yale,
Miss Christiana Bruce,	Miss Carrie Roberts,
Miss Jennie Bruce,	Miss Eva Roberts,
Miss Ruth Smith,	Miss Mary Peterson,
Miss Bessie Fowler,	Mr. Arthur Thorpe,
Miss Ethel Redfield,	Mr. George E. Bassett,
Miss Anna Todd,	Mr. Benjamin Bassett,
Miss Lina Todd,	Mr. William Marks,
Miss Maud Riker,	Mr. E. Stiles Abel,
Miss Bessie Clinton,	Mr. William Todd,
Miss Cora Eaton,	Lovell Clinton,
Miss Mabel Palmer,	Freddie Barnes,
Miss Glenna Bigelow,	Walter Potter,
Miss Eva Beach,	Ross Judd,
Miss Bertha Talmadge,	Herbert Nichols,
Miss Amanda Zuber,	Harold Dubois,
Miss Millie Cooper,	Elihu Dickerman,
Miss Mattie Schneider,	Waldo Blakeslee,
Miss May Brockett,	Herbert Carlson,
Miss Aurora Uhl,	Arthur Blakeslee,
Miss Flora Barnes,	Myron Brockett,
Miss Martha Smith,	Wilfred Mansfield,
Miss Minnie Hull,	Harold Harrison,
Miss Ethel Goodyear,	Bert, Kegwin,
Miss Grace Morse,	Ray Bannell.
Miss Hattie Leete,	

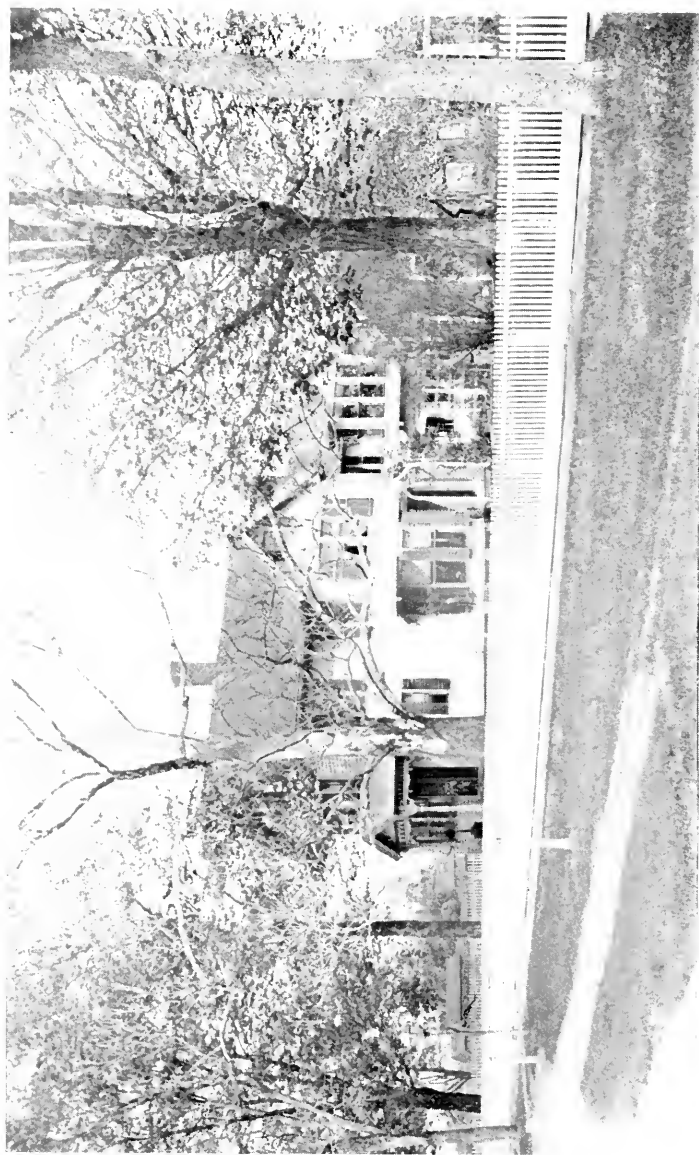


Photo by Thorpe.

RESIDENCE OF MRS. ANN E. BISHOP.

A
CENTURY SERMON,
OR
SKETCHES
OF
The History of the Eighteenth Century.

INTERSPERSED AND CLOSED WITH
SERIOUS PRACTICAL REMARKS.

DELIVERED AT NORTH-HAVEN,

JANUARY 1, 1801.



BY BENJAMIN TRUMBULL, D. D.
PASTOR
Of the Church of North-Haven.



NEW-HAVEN:
PRINTED BY READ AND MORSE,



1801.



THE REV. BENJAMIN TRUMBULL, D.D.

Pastor Congregational Church 1760-1820.

(See North Haven Annals, pages 184-222.)

A CENTURY SERMON.

I. CHRONICLES, XXIX. 29, 30, AND PSALM LXXVII. 11, 12.

Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

I will remember the works of the LORD; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings.

[NOTE.—The first twenty pages of this discourse are omitted, as not being of special interest to the reader.]

HAVING given this general view of the principal events of the last century, suffer me to present you with a sketch of the history of this society and town.

THE lands in the town were purchased by the Rev. John Davenport and Theophilus Eaton Esq. in behalf of the first planters of New Haven, of Momaugin sachem of Quinepiack, and Montowese, son of an Indian sachem at Mattabeseck, now Middletown. The agreement with the first of these, was made on the 24th of November, 1638; in which he concedes all his right to all the lands, rivers, ponds, and trees within the utmost limits of the said Quinepiack, with all the liberties and appurtenances thereof, to the said Davenport and Eaton, and the other English planters of New Haven, their heirs and assigns, for ever. The other agreement and purchase was made December 11, 1638, in which Montowese confirms, in the same ample manner, a tract principally north of the other, thirteen miles in breadth, extending eight miles east, toward Connecticut river, from the river Quinepiack, and five miles west, towards Hudson's river, and ten miles in length, north and south. These two deeds conveyed a tract of country about eighteen miles in length, and thirteen in breadth, covering the whole tract within the towns of New Haven, Woodbridge, Hamden, East Haven and North Haven; the principal part of the towns of Wallingford and Cheshire, and of the parish of Northford. By the terms of the agreements and purchases, the Indians were to enjoy lands to plant on, upon the east side of the river, upon the

tract since called East Haven; they had also the right of hunting, fowling and fishing upon the lands and rivers secured to them. On their part, they bound themselves not to injure nor affright the English, nor to enter into any combinations against them.

THE lands having been thus purchased, and Governor Eaton owning a large tract on the west side of the river, it seems, put one William Bradley, who had been an officer in Cromwell's army, upon it, nearly an hundred and fifty years ago. He, I suppose, was the first person who came into the town. Next to him, were Thomas and Nathaniel Yale, who, it seems, came on to the land about the year 1660. In a deed of said land, given by Theophilus and Hannah Eaton, heirs of Governor Eaton, to Thomas Yale, executed March 9, 1659, it appears that Thomas was then upon the land. About the year 1670, a considerable number of the inhabitants of New Haven moved to Wallingford, and began the settlement of that town, formerly called New Haven village. This encouraged the settlement of North Haven, and Jonathan Tuttle, about the same time, began a settlement near the river, on the farm formerly owned by Deacon Isaiah Tuttle, who was his grandson. Nathaniel Thorpe, Ebenezer Blaklee, and John Humaston, soon after settled on the eastern bank of the river near the centre of the town. Daniel and Thomas Barns, Thomas Jacobs, and Moses Brockett, made settlements near the river, on the east side of it, about a mile north of the south line of the town. These appear to have been some of the first settlers; and they began the settlements in this scattering manner. Next to these families, were Stephen and Moses Clarke, Michael Todd, Ebenezer and Thomas Ives, James Bishop, John Cooper, John Grannis, John Brockett, and Joseph Ives. The two last of these, went first from New Haven to Wallingford, and afterwards moved into North Haven. Joseph Ives built on the road, about twenty rods north of the house erected, at the corner, by Isaac Thorpe. In this the people met for public worship, until they were able to build them a meeting house. These were generally descendants from the first planters of New Haven. The names of a considerable number of their ancestors are among the first freemen and church members, who entered into the remarkable agreement, and subscribed the fundamental articles of government, adopted at Quinepiack, June 4, 1639*.

THE settlement was very slow, and it seems, that for nearly forty years, some of the first planters attended pub-

* William Tuttle, John Cooper, William Thorpe, John Brockett, William Ives, and James Clarke, are expressed by name.

lie worship, and buried their dead at New Haven. The women usually went on foot to New Haven, on the Lord's day, attended two long exercises, and returned. In some instances they did this with a child in their arms*. The inhabitants were not made a distinct ecclesiastical society, until the sessions of the general assembly, in October 1716, when they were vested with all the privileges of such a society. The honorable Nathan Gold, Esq, deputy governor, and the Rev. Samuel Andrews, then pastor of the church, at Milford, were appointed a committee to repair to North Haven, and to assist the parish in appointing a place in which to erect their meeting house, and to advise them with respect to the settlement of an orthodox and worthy minister. The Rev. Mr. James Pierpont had given them the plat of ground, on which the meeting house now stands, upon condition, that the people would erect their house of worship upon it. This was thankfully accepted. A house for public worship was erected about 1618; 38 or 40 by 28. The posts were of a proper height for good galleries.

WHILE the parish were transacting those affairs, they had invited Mr. James Wetmore to settle with them in the work of the gospel ministry. At the session of the general assembly, in May 1718, the assembly gave the inhabitants liberty to form into a church. And the November following Mr. Wetmore was ordained.

At the time when the parish was formed, the limits of it extended considerably north and west of the ground on which the meeting house in Mount Carmel has since been erected, and comprehended twelve families, which, before 1716, were settled upon that tract. The whole number of families, at the time when they were made a parish, was about forty. Mr. Wetmore was greatly esteemed and beloved by his people; but after he had laboured with them for nearly four years, he altered his sentiments, and in September 1722, declared for episcopacy†. The conse-

* The tradition is, that Mrs. Blakilee, the great grand mother of the present Captain Blakilee, would take her child in her arms, on sabbath day morning, travel to New Haven and hear Mr. Pierpont preach, and return again after meeting. The same is reported concerning Mrs. Thorpe, the wife of Nathaniel Thorpe. The people who settled this town were brought up in the strict puritanic religion of those excellent men, Mr. Davenport and Mr. Pierpont, and were, numbers of them, truly of the excellent in the earth.

† One or two families embraced episcopacy with Mr. Wetmore, which began the church in this town. In 1751, when Mr. Ichabod Camp went for orders for Wallingford and Middletown, there were two subscribers for him at North Haven. He came back and officiated at Wallingford, Middletown and North Haven, until 1760, when he removed to

quence was, a dismission, soon after, from his pastoral relation. He went to England and took orders, in 1723. He was rector of the church at Rye, where he finished his course, May 14, 1760. He was educated at the collegiate school at Saybrook, where he received the degree of Bachelor of Arts, in September, 1714.

AFTER a vacancy of a little more than two years, the Rev. Isaac Stiles succeeded him in the pastoral office. He was ordained on the 11th of November, 1724. He was graduated at Yale college, 1722, and died May 14, 1760, on the same day, and nearly at the same hour, in which his predecessor, Mr. Wetmore, died. He was well versed in the scriptures, had a natural gift of elocution, and was a zealous, engaging preacher.

THE bereaved congregation, after they had heard several gentlemen, by the advice of the association, made application to me. Upon their invitation, I paid them a visit, and preached to them, the first time, on Lord's day, August 31, 1760. After preaching with them a little more than two months, the church and society, with great unanimity, gave me a call to settle with them, in the work of the ministry. It appeared my duty to accept their invitation, and I was ordained to the pastoral office, by the confociation of the pastors and churches of the whole county, December 24, 1760. Through help obtained from God, I continue to this time. I am now just entering on the forty-first year of my ministry. My locks have whitened and my eyes grown dim in your service; but during this long period, through the wonderful patience and goodness of the GREAT FATHER of mercies, I have never been unable to perform the public worship, on both parts of the day, but in one single instance. I have been able to meet you at every lecture, at every funeral, and upon all occasions in which my ministerial service has been required. Within a little less than a century you have had three ministers, two of whom have served you about seventy six years.

THERE have been in the church, ten deacons, David Yale and Samuel Ives, chosen 1718. Deacon Ives died November 25, 1726. Samuel Todd succeeded him, chosen

Virginia. The Rev. Mr. Punderfon visited them frequently, the latter part of the same time and for a year or two afterwards. In 1760 they built them a small house 40 by 30. From the year 1762, until about the year 1783, they were under the pastoral care of the Rev. Mr. Andrews, of Wallingford. The Rev. Mr. Hart preached to them for several years since, but they are now a plurality under the charge of the Rev. Reuben Ives, of Cheshire, and have preaching once in three sabbaths.

about 1727. Moses Blakilee, about 1728, succeeded Deacon Yale*. Deacon Blakilee removed to Northbury, now Plymouth, 1739, and Deacon Thomas Cooper succeeded him, chosen 1740. Upon the decease of Deacon Todd, Isaiah Tuttle was chosen Deacon, about the year 1741†. The Deacons, by reason of their advanced age, desiring assistance, Jesse Todd was chosen Deacon, December 24, 1772, and James Humaston, November 24, 1773. Upon the resignation of Deacon Humaston, Solomon Tuttle was chosen, November 2, 1780. Deacon Titus Todd was chosen March 1, 1787, to supply the vacancy made by the removal of his brother, Jesse Todd, to Springfield, in Massachusetts.

THE first military officers chosen and commissioned in North Haven, were Capt. Joseph Ives, Lieut. John Granis, and Ensign Samuel Ives. They received their commissions at the session of the general assembly, October, 1718.

YOUR ancestors were few in number, but you are now increased to about fourteen hundred souls. They were clothed and fed coarsely, and fared hardly; but you are generally dressed with elegance, and have not only the conveniences, but many of the delicacies of life. They were compassed with a wilderness, with wild beasts and savage men‡. But you dwell amidst cultivated and pleasant fields, orchards and gardens, and have nothing to fear from either. In their times, the ways were unoccupied. A

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* Deacon Yale died 1730; and some years before his death resigned his office.

† Deacon Isaiah Tuttle died September 11, 1776, aged 72. Deacon Thomas Cooper died March 11, 1784, aged 80.

‡ The Indians were sometimes very numerous in this place, and gave much alarm to the inhabitants, especially to the women and children. When the towns of New Haven and Guilford settled, the Indians from both towns collected, principally to Branford and East Haven. At East Haven was the grand Indian burying place, to which the Indians, at times, had a kind of general resort. The Indians at Mattabesick, were connected with the Indians in this part of the State, and the extent of the river into the Southern part of Farmington, and the fine fishing and fowling upon it, formed a connexion with the Farmington Indians. The combination of these circumstances, sometimes filled the parish with Indians. At particular times they seemed to swarm upon the river, and the groves and swamps appeared alive with them. Once after the settlement commenced they made a grand pawaw, on the road between the corner of the Market place, and Mr. John Humaston's; people were in great fear that their fields of corn would be ruined by them; but by the influence of the chief sachem, they were restrained from doing any damage.

solitary path through a dreary swamp or wood, led to their humble cottages. But your roads are broad and smooth, and your houses are large and elegant. They had every thing to do, but their means were small. You have houses builded, wells digged, gardens planted, orchards and trees of various fruit, prepared to your hands. They were under great disadvantages for schooling their children, not only on account of their low circumstances, but of their distance from each other, and of the danger of children's traveling so far through groves and swamps; but you have distinguishing advantages to get wisdom yourselves, and to school your children. Your advantages, in these respects, are much greater now, than they were at the time of my settlement with you. There was then but one school house within the limits of the parish; Now you have eight school districts, and the same number of school houses, generally commodious and well built. Your progress in knowledge, civilization, agriculture, and manufactures, has been very considerable. You have experienced no such distressing seasons of general sickness and mortality, as the inhabitants had been visited with in former years. Your population has been very great, though on the account of the numerous emigrations, and the setting off of a large number of families to the parish of Mount Carmel, you are not, perhaps, more numerous than you were in 1759*. In October, 1786, you were made a distinct town, and vested with all the immunities of such a free corporation. You have a large and convenient house for the public worship†, an elegant steeple, a large and excellent bell. You enjoy peace among yourselves, and the blessings of uncommon health pervade your habitations. Are not the lines fallen to us in pleasant places? Have we not a goodly heritage? What more is necessary to complete our happiness, than thankful and obedient hearts, rendering unto the LORD according to his benefits?

* Some time before my ordination, Mount Carmel was made a distinct parish, and between twenty and thirty families were taken off from this society; but they worshipped with us until about the close of the year 1760. The church in Mount Carmel, was embodied January 26, 1764, at which time about 18 members of the church in North Haven, by mutual consent, were embodied with that church. They communed with this church until that time, though they had been annexed to another society.

About 150 families have emigrated from this town within the 40 years of my ministry, besides a great number of young people; but few have moved into it. Almost all the inhabitants of the town are derived from the first planters.

† It is 60 feet by 45 and $\frac{1}{2}$. It was erected 1739, and finished in August 1741.

I HAVE NOW only one great and solemn event more, of the last century and year, to lay before you; that is the progress of death. A view of this is necessary, that we may close the last, and begin the new year with proper views and exercises, and that we may form just conceptions with respect to the century before us.

EVERY year is productive of events, solemn, vast and wonderful. A century increaseth them an hundred fold. From the most accurate bills of mortality, it appears, that half the human race, even in this healthful climate, die under twenty years of age: And it is computed, that, taking the world at large, one half die under seventeen. Once in about twenty-seven years, it is supposed, that a number dies equal to the whole number of inhabitants upon the globe. Some estimate this number at a thousand millions—and that there die annually, about thirty-seven millions—seven hundred and twelve thousand every week—one hundred and one thousand seven hundred and fifty daily—four thousand two hundred and thirty-nine every hour—and about seventy every minute. Nine hundred and fifty thousand millions is the lowest computation of the inhabitants of the earth. According to this estimate, thirty five millions one hundred and eighty-five thousands one hundred and eighty-five die every year—six hundred seventy-six thousand six hundred and thirty-eight each week—every day, ninety-six thousand six hundred and sixty-two—every hour, four thousands and twenty-seven—and sixty-seven each passing minute. Wonderful, tremendous mortality!!! What an astonishing current of souls is rapidly borne on the tide of time, incessantly shooting into the ocean of eternity, and appearing before God, in judgment!

If this representation be just, the earth changes the whole number of its inhabitants, at least, three times and an half each century. Three thousand three hundred and twenty-five millions have exchanged worlds the last century. During this period, four kings and one queen have reigned on the throne of Great Britain. William and Mary, Queen Anne, George the first and second, with all their courtiers, admirals, generals, and mighty men, rest together in the dust. The Louis's, their courts and mighty men are no more. Royalty has been abolished, constitutions and tyrants, in quick succession, have followed each other, and vanished away. Kingdoms and republics have been shaken and demolished, the face of Europe, and of the whole world hath been changed.

If we come nearer home, and review America, New England, Connecticut, and our respective towns, will not

the retrospect be solemn, instructive and affecting? All the venerable fathers, who, at the commencement of the last hundred years, conducted the affairs of church and state, with their children, and most of their grand children, are gone down to the shades of the pit. Their wisdom, beauty, influence, and lives, have all been lost in the ravages of time. In this State, which was so small at that period, there have died ten governors, with their councils and officers, nine presidents or chief instructors of college. The fellows who were their contemporaries, and the tutors who assisted them, generally are gone down to the congregation of the dead. About three hundred ministers, who shone as lights in this part of the firmament of the church, have been extinguished, and new stars and constellations have arisen, to illuminate her children, and guide them in their successive generations, to virtue and glory. The numerous hearers, who once assembled with those preachers of righteousness, and hung upon their lips, have closed their eyes with them in death, and spread their graves around them. The pastors and the flocks have gone to judgment, and are reaping in different worlds, according to what they had sown. Your former pastors, their churches and congregations rest together in the places of burial.

DURING the forty years of my ministry, there have died out of the town 570 persons; 484 from among the people of my pastoral charge; about 75 out of the episcopalian society*, and ten or twelve from among the separatists and baptists. I suppose, that the inhabitants of the whole town, upon an average, during the term of forty years, have been about 1,300, a little more than a thousand have been under my pastoral care. The deaths and ages, among these, have

* This consists of 44 families. The first man in the society of this profession, was Mr. Ebenezer Blaklee. He went off from the church in North Haven with Mr. Wetmore. The church increased considerably, in nearly 40 years, by the population of his own family; some families of the same persuasion moved into the parish, and some others joining them, from among the people in the society, towards the latter part of Mr. Stiles's ministry, they, on the 24th of April, 1759, had attained to such numbers, that they, in a solemn manner, formed into church state, and for the first time chose wardens. At the commencement of the last century there were no sectaries in Connecticut, and there was but one episcopalian church in New England, which was in Boston. In 1707, a small episcopalian church was established at Stratford. At the same time, when Mr. Wetmore declared for episcopacy, Mr. Cutler, the rector of College, and Mr. Johnston, minister at West Haven, declared. They went to England and took orders, and rector Cutler was fixed at Boston, and Mr. Johnston at Stratford. These gentlemen, with one or two more, who declared for episcopacy, at, or about the same time, were very much the fathers of the episcopal church in New England.

been accurately kept. The deaths, upon an average, have been about twelve and one-tenth annually, a little more than one to an hundred. Of the 484, 79 have lived to 70 years of age and upwards. Thirty-seven lived to between 70 and 80; thirty-five to between 80 and 90; and seven to 90, and between 90 and 100 years of age. About 16 out of an hundred have lived to 70 years and upwards; eight out of an hundred to more than 80; and seven of the 484 have lived to be 90; and between 90 and an hundred years of age. Of the seven last mentioned, one was 91, one 92, one 93, one 95, and the oldest 99 and 8 months. This is the greatest degree of health and longevity, which, in modern times, I have known for so long a period. Nevertheless, how has the face of this assembly been changed? The fathers, where are they? And how are the heads of their children whitening with years! *One generation passeth away, and another generation cometh.*

WHAT profitable reflections shall we now make, on the view we have taken of our subject, and of the year and century past? With what feelings and prospects should we begin the new year, and the nineteenth century? The doctrine of divine providence, that the LORD governs universally, uncontrolably, perfectly, and for ever, exhibits HIM as a proper and glorious object of our entire trust, of our prayers and praises. What encouragement is there to trust in, and pray to HIM, who governs all worlds, creatures and events, and performeth all things for his people?—What support and comfort must it give to Zion and to all who fear the LORD, when the earth is removed, and the mountains carried into the midst of the sea, when the waters of it roar, and the mountains tremble at the swelling of it, that he sits king for ever, and presides in every storm? How calming and consolatory to hear him speaking, in the dark day, and amidst the raging tempest, as he did to the affrighted disciples upon the sea of Galilee, *It is I, be not afraid.*

THIS, at the same time, should beget in us entire acquiescence and submission, with respect to all present and future circumstances, relating to ourselves, the church of God, and all creatures and things. In view of the universal and perfect government of the MOST HIGH; this should be the language of our hearts, *It is the LORD, let him do what seemeth him good.*

THE universal dominion of God, teacheth us to acknowledge him in all the judgments and fearful desolations which have been, or are made in the earth, and in all the riches of goodness and mercy with which it is filled. It

leads us to communion with him in all his providences, as well as ordinances: To know him by the judgments which he executeth, and to learn righteousness, while they are in the earth: To see him in all his goodness, and to be led by it to repentance and thanksgiving.

WHILE we behold his mighty works, and consider the operation of his hands, how should we adore his greatness, wisdom and power, and learn to fear him for ever? While we behold how he bringeth the princes to nothing, and maketh the judges of the earth as vanity; how he maketh cities a ruinous heap, and plucketh up and planteth the nations at his pleasure; how should we tremble before him, and fly to his mercy in CHRIST JESUS?

WHILE we see him, in his inflexible justice and veracity, in all places and generations, executing that awful sentence, DUST THOU ART, AND UNTO DUST SHALT THOU RETURN, how should we learn, in this tremendous testimony which he bears against sin, how his soul abhors it? How inexpressibly should we, and all men loathe and fear it? How should God's inflexibility in the execution of this sentence, establish us, in the persuasion, that he will execute all his threatenings; and, that though hand join in hand, the wicked shall not be unpunished.

As we see him in past ages, and in the present age, executing his threatenings, and fulfilling the promises and predictions of his word, how should it confirm our faith in the scriptures, our confidence in him, and assurance that he will accomplish all the good which he hath spoken concerning Zion.

How does our subject teach us to give all glory to God, for the signal deliverance which he hath granted to our fathers, and to us their posterity? For his complicated and mighty works in giving us this great and good land, in protecting his church here, in every emergency, and in the admirable increase of it, the century past? With what venerable and exalted ideas, should we adore his providence in the American revolution, in the establishment of our independence, and in our present peace, distinguished privileges and growing prosperity? How gracious has he been to us, that while war hath hung out its bloody flag, and raged beyond all former example, in almost every part of the world, we have enjoyed peace? While the cities, kingdoms, wealth, commerce and resources of other countries, are in a manner annihilated, their inhabitants slain, by millions, and their habitations and pleasant tracts made

desolate, we have not only rebuilt the towns and cities, re-peopled and fertilized the tracts which war had ruined and depopulated, but we have extended our settlements, increased our numbers, navigation, commerce, fisheries, wealth and resources beyond all parallel. The tracts where war raged, where the clashing and roar of arms, the thunder of cannon and noise of battle shook all the adjacent country, where the wounded groaned, and the mighty fell, are now covered with pleasant villages, walks, and gardens, and fields wave with plenteous harvests. There freemen lie down in quiet, and mothers hush their numerous babes to rest in safety. Extensive regions, which for ages past had been a dreary wilderness, filled with the hideous howlings of savage beasts and men, are now peopled with christians, and prayers and praises are constantly addressed to the throne of heaven. Are these my brethren, the works of the LORD, and shall not all America awake to praise him? Can we contemplate, that according to the common rate of mortality, three or four ministers, and three or four thousands of people, upon the lowest computation, die annually in this State*, and yet, that not one governor nor magistrate,

* Life, in Connecticut, and New England in general, is one third, at least, nearly one half longer and better than it is in the world in general. According to the common estimate, one half of mankind die under 17 years of age, and in the populous cities and some parts of the world under 11 years of age; but in the bill of mortality for this town, but two more than half have died under 20. In every thousand people under 20, therefore, 3000 years of life are gained. Among 125 000, 375,000 years are gained. Were all the people through this State as healthy as the people in North Haven have been for forty years past, the bill of mortality for the whole State would be but about 3000. But the bills of mortality in the more populous towns and cities are greater; so that upon the best calculation which can be made, the annual bill, upon an average, is between four and five thousands. This is but about one half of the number which die through the world, in general, according to the common estimate. This is not owing wholly to the healthiness of the climate, but to the manners and comfortable living of the people. In Great Britain and in other parts of the world, where the climates are as healthy as in New England, the bills of mortality are much greater. The luxury of the great and opulent, shortens their lives, and renders their children less healthful and vigorous. The taking them off from the breasts of the mother, and putting them unnaturally to others, to suckle and nurse, is, doubtless, a further injury to life. The great poverty, low living, hardships, and vices of the people of the lower classes in life, shorten their days. But in New England, none are so poor, or necessarily subject to such hardships as to shorten their days. Their general temperance, regular and sober manner of living, their tender care and nursing of their children, are, under God, the great means of their extraordinary population, health and longevity. The fear of the LORD prolongeth days. Temperance, chastity, a contented and quiet mind, and peaceful and righteous conduct, a cheerful confidence in God, and the reviving hope of his everlasting mercy, all unite their influence to secure and promote the natural life and happiness of man. Were there no world but this, the human race, would, no doubt, be most happy, in the belief and practice of all things which God hath revealed or commanded.

not one member of congress, nor judge of our courts, has died the year past, and but one minister of the gospel, and not be deeply affected with the divine patience and goodness? Are we alive amidst all the ravages of time and death, to celebrate the commencement of a NEW YEAR and CENTURY; and is the voice of health and peace heard in our habitations, and shall we not serve the LORD with gladness? Shall we not enter into his gates with thanksgiving, and into his courts with praise? Should not every heart expand with gratitude, and every tongue sing hallelujah? Shall we not, like the psalmist, *remember God's wonders of old, meditate of all his works, and talk of his doings?* Shall not this be the universal study, *What shall I render unto the LORD for all his benefits?*

WHILE we weep over the graves of our ancestors, and contemplate the revolutions of time and ravages of death, shall we not seriously think of our own dissolution? How soon time may be with us no more? Shall we not learn how frail we are? How precious is every moment of time? And how necessary to prepare for death without delay? Do we see kings, counsellors and judges of the earth, the wise, the strong, the young and beautiful covered with dust and worms? Do we know that we shall soon be like them, and shall we not be clothed with humility?

Now we have closed another year and century, with what seriousness should we reflect, that such an important portion of time, all its sabbaths and opportunities are past never to be recalled? That time has borne us on so much nearer to death, judgment, and our final doom? How seriously should every one enquire, am I prepared for these great events? Do my preparations bear any proportion to the rapid advances I am making towards them? What if this year should be my last? What would be my condition? What my company? Where should I make my everlasting abode?

WE are now advanced to a new year and century. The events of it will be vast and momentous. Old kingdoms and states will sink, and new ones rise. Millions will die, and millions be born, and the whole earth be peopled with new inhabitants. States which are now small, may, by the close of the present century, out-number the greatest kingdoms in Europe. The inhabitants of the United States, at their usual rate of population, will in an hundred years, amount to ninety-six millions†. In the same period, more

† The Rev. Nathaniel Taylor, of New Milford, who died December 9, 1800, in the 79th year of his age.

‡ On supposition that the inhabitants of the United States now

than twice the number of mankind now upon the face of the earth will be swept away by the hand of death. Solemn thought! All the intelligence, literature, wisdom, life and beauty, now upon earth will be no more!!! If Xerxes, when he took a view of his army of seventeen hundred thousand men, from a lofty eminence, wept at the reflection, that in one age they would all be dead; how should our hearts melt and our eyes run down with tears at the prospect before us? In this we see our own funerals, the deaths of our children, and of all our friends.

FROM past and present appearances, and from a general view of the prophecies, the present century will be one of the most eventful and interesting periods, in which God, in rapid succession, will be carrying into execution his judgments against his enemies, and effecting the great events preparatory to the commencement of a new, more pure, peaceful and glorious state of the church.

WITH respect to ourselves, we know that we shall never see another century, we may not see another year. We know not what a day, much less what a year may bring forth. From the prospect which has been exhibited, you perceive that thousands will die in this State, before another year, and numbers among ourselves. Some of us—who, and how many, God only knows, must exchange worlds and go to judgment. With respect to such as shall survive, they may be called to lay their dearest enjoyments in the grave, or wounds, sickness, or misfortunes, wearisome nights, and days, and months of vanity may be appointed unto them. How highly, therefore, does it concern us all to begin the year with God; with an immediate preparation for the events of it, whatever they may be? With what an entire submission to the divine will, with respect to all the occurrences of the year, and of time itself, should we enter upon such a period? While we behold the rage of the wicked, the tumult and confusion of the nations, how the floods have lifted up themselves, their voice and their waves, how should we rejoice, that *the Lord on high, is mightier than the noise of many waters; yea, than the mighty waves of the sea! That he reigneth and will reign for ever! That all the vast*

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amount to six millions, and that they double once in 25 years, they will, in 1825, be 12 millions; in 1850, 24 millions; in 1875, 48 millions; and, at the close of the present century, 96 millions.

concerns of the universe are in his hands, and that he will govern them for his own glory, and the good of his holy kingdom?

As our conduct may have great influence on the countless millions of those who shall be born, live and die after us, and on the present and future happiness of our country, how piously, righteously, and circumspectly should we live? What great and united exertions should be made for the instruction, pious and good education of young people, and to make the generations to come, wise, useful and good? With what pains, prayerfulness and perseverance should all christians exert themselves to diffuse christian knowledge, and, as far as possible, to spread the gospel to the ends of the earth? The honor of God, his love to men, the salvations he hath granted unto us and our fathers, the distinguishing privileges, and countless blessings we now enjoy, love to God, to our country, and to such an innumerable multitude of human beings, combine all their energies, and press us to those duties.

We are now, probably, under the pouring out of the last part of the sixth vial. The spirit of devils is, doubtless, gone forth, and is still going forth unto the kings of the earth, and to the whole world, to gather them unto the battle of the great day of God ALMIGHTY. The battle is probably began, and will still be fought with greater fury and wider destruction. The ten kings will destroy the Romish anti-christ, burn her with fire, and then, according to the prophecies, go into perdition themselves. The Turkish empire the other great opposer of God, and persecutor of the saints, will fall with the harlot of Babylon. The judgments of God in the century past, and at present, are remarkably upon it, and it is not less rapidly declining than the papal interest. Constantinople has been eighteen times on fire, the last century, in which, more than 120,000 thousand houses, besides other buildings, were burnt, with 8000 inhabitants. In 1750, it was visited with the plague, in which it lost 7000 people. The next year it was almost destroyed by an earthquake, in which 3000 more perished. Other principal cities and extensive countries have been overthrown, and in a manner ruined, by earthquakes*. The plague at several

* August 22, 1752, the city of Adrianople, the second in opulence and population, in the empire, was, the greatest part of it, destroyed by an earthquake. September 2, 1754, Grand Cairo had two thirds of its buildings shaken down, and 40 000 people swallowed up. In 1755, Fez, in Morocco, was half destroyed by an earthquake, and 12 000 Arabs were buried in its ruins. A few years since that part of the country was almost desolated by the plague. Tippoo Saib and his people, lately conquered by Great Britain, were Mahometans. These judgments have all been executed upon people of that denomination.

times, in various parts of the empire, hath swept away vast numbers of the inhabitants. Russia has made important conquests within it, and greatly impoverished and weakened the Turks. The French, in their invasion and conquest of Egypt and the adjacent countries, have slain a prodigious number of people, and seduced many others to rebel and take arms against the empire. They are progressing in their conquests, and threaten it with destruction. At the same time, the rebellion and victories of Passawan Oglou are of an aspect no less menacing. In this tumult of the nations and wreck of empires, it is reasonable to expect that the church will experience days of perplexity and danger. Fortitude, circumspection, patience, zeal, prayerfulness and self-denial, will, therefore, be of the highest necessity. The language of the SAVIOUR to his church, at this period, is, *Behold I come as a thief: Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*

To conclude, while I ask your acceptance of my grateful acknowledgments, for all the respect, kindness, and support which I have received from you, in the course of my ministry, with great pastoral affection, and desire for your welfare, I wish you a happy NEW YEAR. May it indeed, be a year of the richest blessings to you and your families. Especially, may it be a year of spiritual quickening, peace and salvation to all this flock, to this town and State, to the United States, and the whole Israel of God. That we may enjoy the smiles, and abide under the shadow of the ALMIGHTY, *let us remember his wonders of old. Let us meditate also of all his works, and talk of his doings.* Let the end of years and centuries remind us of the end of time, and of all things; of the judgment of the great day, and the ineffable scenes of eternity: and let us all be prepared for them. *Whoso is wise, and will observe those things, even they shall understand the loving kindness of the LORD.*

AMEN.

REPORT.

To the Town of North Haven:

Your committee appointed at the annual town meeting in 1897 to "consider the advisability of recognizing in a public manner the arrival of the Twentieth Century," beg leave to report that they have attended to the duty assigned them, and offer this volume as evidence.

Signed,

ROBERT N. BARNES,

JARED B. BASSETT,

ROBERT O. EATON,

FREDERIC E. JACOBS,

SHELDON B. THORPE,

JOSEPH PIERPONT,

GEORGE B. TODD.

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